

22567

THE
Principal Prophecies
OF THE
OLD and NEW TESTAMENTS;
PARTICULARLY THOSE IN THE
REVELATION OF ST. JOHN;
COMPARED AND EXPLAINED.

CONTAINING,

- I. AN ACCOUNT OF THE FUTURE IDOLATRY OF THE
JEW, AND THEIR CAPTIVITY.
- II. THE FALL OF BABYLON.
- III. THE RISE AND FALL OF ANTICHRIST, AND
- IV. THE STATE OF THE MILLENNIUM.

By SAMUEL HARDY, K
RECTOR OF LITTLE BLAKENHAM, IN SUFFOLK,
AND
LECTURER OF ENFIELD, IN MIDDLESEX.

Blessed is he that keepeth the Sayings of the Prophecy of this Book.
REV. xxii. 7.

Φοβεῖ με οἱ πόλεμοι τῶν ἰσθμῶν, φοβεῖ με τὰ σχίσματα τῶν ἰκλινητῶν,
φοβεῖ με ἡ μετὰ ἀδελφῶν τῶν ἀδελφῶν. — πλὴν ἀσφαλιζόμεθα.

S. CYRIL. Hierof. Catech. xv. p. 214.

L O N D O N :

Printed for the AUTHOR,
And Sold by GEORGE PEARCH, Number 12, Cheapside;
MDCCCLXX.

THE

Principal Properties

OF THE

OLD AND NEW TESTAMENTS;
INTRODUCTION

REV. BARTHOLOMEW ST. JOHN;

COMPARED AND EXPLAINED
FROM the experience of almost six centuries

And years we might be fully convinced
that an actual visit would be a waste of time and money

We walk in the light and in the dark
at the death, while the living are in the light
condition is



And to this we are bound to be true
delight in the light and in the dark
every earthly love, and at the end
our views are changed. And how then can we

be so to be at peace?
In such a situation, this how glad the
world is to be at peace, and how
glad we should be to listen to a voice behind us

Let us not say, that we are in the
world, and that we are in the world
and that we are in the world



INTRODUCTION.

FROM the experience of almost six thousand years, we must be fully convinced that this world is a vale of sin and misery. We walk in darkness, and in the shadow of death; while on every side is fear! Our present condition is by no means joyous; nor, confined to this world, can our future prospects delight us!—Sin has spread its veil over every earthly scene; and at the end of all our views is death! And how then can we pretend to be at peace!

In such a situation as this, how glad should we be of a light to direct our steps!—How joyfully should we listen to a voice behind us, saying, *This is the way, walk ye in it*, when we turn aside at any time, either to the right hand or to the left;—pursue the path to which

ii INTRODUCTION.

I now direct you, and it will bring you to joys unspeakable, to the habitations of the just.

Now this is exactly our case:—We have sinned and we are fearful.—But we have heard of the gospel of peace;—life and immortality are brought to light! *for Christ, by his divine power, hath given us all things that pertain to life and godliness, through the knowledge of him who hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust (a).*

These are the glorious hopes which we Christians have! And indeed, every one who has but so much as read the Gospel, must know what our hopes and expectations are. And if any one should question us about the foundation of our faith, we shall take the liberty to refer him to *St. Peter*; whose second epistle contains little else than an account of the dissolution of all things;—the hopes of salvation which the righteous shall *then* have;—together with the reasons upon which those hopes are founded.

(a) 1 Peter i. 3. 4.

INTRODUCTION. I iii

He tells his brethren, to whom he wrote, that *an entrance shall be administered to them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (b).*—For we have not, says he, followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye witnesses of his Majesty (c).—As if he had said:

We preach unto you the Lord Jesus, and require you to believe in him, as your great Redeemer. He hath obtained for you the remission of your sins, and hath purchased for you an inheritance incorruptible in the heavens. He will wipe away all tears from your eyes. He will lead you unto fountains of living water; and ye shall reign with him as kings and priests for ever and ever!

Nor is this a cunningly devised fable.—The world may look upon him as a mere man; but the attestation of eye-witnesses of men, who cannot be accused of falsehood, God, at the same time, confirming their attestation by signs and wonders, which he has enabled us

(b) 2 Peter i. 11. (c) 2 Peter i. 16.

iv. INTRODUCTION

to work among the people, is extremely worthy of your regard, and we do testify, that he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, *This is my beloved son, in whom I am well pleased.* And this voice which came from heaven we heard, when we were with him in the Holy Mount (d). — We were then eye-witnesses of his Majesty, and so cannot but be assured that *he is truly God.*

But if ye will not give credit to this relation, we refer you to the writings of the prophets. There you will find that the glories which we promise have been foretold for ages. And, since so many things, foretold by those prophets, have from time to time been fulfilled, and especially the birth and actions, the death, burial, resurrection, and ascension of the Messiah, — all which have been so lately fulfilled in the person of Jesus, that we have all the reason in the world to look upon him as our Redeemer, and to expect the completion of those prophecies which promise us such amazing glories.

(d) 2 Peter i. 17, 18.

For,

INTRODUCTION.

IV

For, from events which have now happened, it is certain, that *no prophecy of the scriptures is of any private interpretation*. — Our prophets delivered not their own conjectures. — *For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost*. — Well therefore may we conclude with St/ Peter, that *we have also a more sure word of prophecy*; and we shall do well to follow his advice; — we shall do well if we take heed to the prophecies, as unto a light shining in a dark place, until the day-dawn and the day-star arise in our hearts (e).

We may consider the words which I have just now cited, as comparing Prophecy to a faint light shining in a dark place; by the help of which, objects that are near may be seen distinctly enough; while those at a distance are still but obscure and confused. — But I cannot but think it much better to consider our apostle as advising us to take *such heed unto prophecy*, as we would take unto a light afforded us, lost and bewildered in a place of darkness.

There is a particular beauty and force in this exhortation, which is very striking. —

(e) 2 Peter i. 20, 21.

VI INTRODUCTION.

All our natural wants and infirmities;—all our imperfections and inability to help ourselves, are presented to us in one view; and a strong hint is given to us, that by the gospel only we can be saved;—We have no hopes but what are founded there!

If we are here distressed and unhappy (and so sometimes we must be) we have a *sure word of prophecy*, by which, if we take heed to it, we shall be comforted. If a man in a solitary place, without a guide, and in darkness, should suddenly observe some light which might direct his steps, preserve him from noxious animals, and prevent him from falling from precipices, or sinking into pits, would feel a secret and inexpressible joy;—Our case by nature differs not much from his;—and how then can we behold *our light*, and still grope on as if we walked in darkness?

We have a *sure word of prophecy*, and to that let us take but heed, and we shall go on with serenity: Whatever storms we meet with in our passage, we shall be sure of arriving at a haven where we shall be at rest; we shall
pass

INTRODUCTION. vii

pass the grave and gate of death in peace; and be partakers of a joyful resurrection.

At present, indeed, we read them (if indeed we ever do read them) without emotion, and with as little care as if the things they speak of did not concern us at all! — The reason is evident: — they are not understood. And perhaps all of them will not be completely explained, till the day begins to dawn, and the day-star shall arise in our hearts. — But, in the mean time, we shall make a considerable progress, if we can shew, with certainty, which of the prophecies are, and which are not fulfilled: For so much the surer will our hopes and expectations be. And some scenes we may display, which cannot but engage our attention, and influence our behaviour.

It is not my design, at present, to discourse at large on the use and intent of prophecy: That has been already done by one who was an ornament to our church and nation. But, in order to engage my reader's attention, and induce him to study the prophecies, I will shew, in the first place,

I. That

I. That they are demonstrations of the truth of our religion. That, in the second place,

II. They serve to check the vanity or prophaneity of men, upon particular occasions; and strongly induce them to praise the God of Heaven. And that, in the next place,

III. They are our comfort and support in every time of trouble; and incline us to engage in our warfare with courage and resolution.

I. In the first place then, I say that prophecies are demonstrations of the truth of our religion.

It is our Saviour's own argument, and therefore we may be sure that it is a good one. *And now, says he, I have told you before it comes to pass, that when it is come to pass ye might believe (f).*—Our Saviour does not, indeed, in this place, particularly point out the force of the argument: But it is obvious to the meanest capacity; and no man can pretend to oppose it, who pretends to the faculty of reasoning.

(f) St. John xiv. 29.

INTRODUCTION. ix

Natural philosophers have indeed published their predictions; and the events have hitherto pretty well corresponded—near enough to establish an amazing degree of sagacity; and the strength of the human understanding, even in a debilitated state.—Our astronomers do indeed foretell eclipses;—the changes of the Moon and her places;—the position of the planets;—and even the periodical return of comets.

But they here exercise their skill upon inanimate bodies;—upon bodies governed by a certain law, which they themselves can never violate. But how far the being who imposed that law may hereafter interfere, and change it, can never be foreknown, I suppose, by our astronomers. And therefore, their predictions are, at best, but *contingent*: They depend upon *his will* who imposed the law of motion;—but how long that law shall last, the sagacity of man cannot discover.

But the predictions we are now speaking of, —the Prophecies of the old and new testaments,—are absolutely different.—They concern the conduct of free-agents, who have
indeed

indeed a law which they *should* observe; but whether they *will* observe it, or transgress it, human wisdom never can foresee.

Suppose that we should venture to foretell the state of the world, at any distant period.— Upon what principles would we proceed!— A random guess is quite a different thing from a prediction.— A prediction must be *express* and *positive*. And if we venture to go so far, how innumerable are the difficulties which we meet with!— We need mention no others at present, than the mutability of mens tempers;— the strength of their passions;— and the uncertainty of their lives.

Yet how *express* and how *positive* are the *sacred* prophecies!— Our adversaries, I hope, will give us leave to call them by that name, 'till they have shewn that some of them are false. And they are delivered in a manner that betrays no degree of uncertainty. --- *Thus saith the Lord of Hosts: — In that Day, and at that time, such or such a thing shall happen!*— And how many of those prophecies have been minutely and exactly fulfilled!— It is utterly needless to recount them all:— Let the enumeration of a very few suffice.

What

INTRODUCTION. xi

What probability was there, that in the ordinary or extraordinary course of things, our Jesus, the author and finisher of our faith, should be born of a *pure Virgin*; — should work miracles without number; — should suffer a *violent death*; — rise again from the dead the *third day*; and visibly ascend into heaven!

If it was the *constant custom* to break the legs of those who were crucified, what chance of success had that Prophet, who should foretell that Jesus should be crucified; and yet that *a bone of him should not be broken* (g).

What probability was there, that a particular person should be in particular circumstances, that he should be treated in a particular manner. — That he should be derided, buffeted, and spit upon; — that they should give him gall to eat, and when he was thirsty, give him vinegar to drink! — That they should part his garments, and cast lots upon his vesture!

Now these, with many other minute particulars, had been foretold for some ages! — Neither chance, then, nor conspiracy, could

(g) St. John xix. 36.

here have any hand in their completion : and therefore, no being but he who foreknows all events with certainty, viz. *The Great and Mighty God*, could possibly foretell them.

This is the strength of Our Saviour's argument, and hence we see the *extreme vanity*, and *prodigious folly* of that modern philosopher (b), as they call him, who, in his strange and impracticable system of *education*, has cautioned his pupil against giving heed to prophecies. — 'Tis well that he had such an opinion of them, as to think any caution needful!

For his own part, he says, before he would be convinced by any prophecies, he would set down, and *calculate what chances* there were, that *the events predicted* might not happen in the *natural course of things*!

The man, I suppose, had heard that there is a branch of the *mathematics*, which the *mathematicians* call *the doctrine of chances*. But here they have some *certain data* to go upon. Yet this man was Blockhead enough to think of applying that doctrine to *prophecies*, though, in *that case*, he can have *no data* in the world, to proceed upon!

(b) John James.

Alas!

Alas ! poor man ! He knows not what he has undertaken. He would meet with a variety of cases ; some of which are mentioned above. But *one* of them, I apprehend, would take up more of his time, than a man of his vavacity would chuse to spare upon so dry a subject. — I shall therefore mention only *that one case* ; and that shall be concerning *the casting lots upon Our Saviour's vesture*. — We must just inform him, that it was *foretold above a thousand years before it was fulfilled* ; — and then we shall leave him to his calculations ! — Observing only, that 'tis pity he should either eat or drink 'till he has finished them !

But what a head, and what a heart, must that man have, upon whom the completion of a Prophecy, though delivered above one thousand years, can have no effect ; — but he must enter upon his calculations ! — Good Lord ! What will become of our religion if *John James* should continue to write against *prophecies* ; and if *David Hume, Esq.* should repeat his attack against *miracles* !

But I shall here leave these wonderful Geniuses

mus to their calculations, and their contemplations, and proceed to observe, in the second place,

II. That the sacred prophecies serve to check our pride and vanity, upon particular occasions; and strongly induce us to praise the God of Heaven.

We find by experience, that men are very subject to be puffed up with *vanity* and *pride*. They overlook that providence that disposes all things; and from their own industry and care, from their own sagacity and foresight, they can account for all events. Policy, in the hands of men, is an engine that seldom fails to secure success!

But when we are convinced that the boasted-of event has been *foretold* for ages, our pretensions are checked; and we are forced to give the glory to another.

— But man is an unaccountable creature! — he is naturally estranged from his God; and it has been no uncommon thing for him to worship *idols*; and to give to *them* the glory which *should* be given to the *Supreme Being*. — To give a check to such *ingratitude* and *folly*, we are assured, by God himself, that *prophecies* were *therefore* written, It

INTRODUCTION. iv

It may seem very improbable, but I flatter myself, that, in the following Dissertations, I have fully proved, that **THE JEWS** will hereafter be **IDOLATERS**:—That, for this cause, they shall be given into the hands of **THE CHALDEANS**, who shall treat them with unexampled cruelty:—That, soon after the time of their captivity shall be expired, **BABYLON** shall be utterly destroyed.

Would one think it possible, that *that destruction* should ever be imputed to **IDOLS**!—And yet, so strange a creature is man, this probably would be the case, had it not been foretold for ages!—For thus speaks the Lord of Hosts upon this very subject:—*Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it to thee: Lest thou shouldst say, mine IDOL have done them, and my GRAVEN IMAGE, and my MOLTEN IMAGE hath commanded them (i).*

But when they come to consider, that those events had been foretold for ages;—that

(i) Isaiah xlviii. 4, 5.

God had shewed them, that he did them suddenly, and they came to pass (k);—they cannot mistake their benefactor;—they must needs ascribe the glory to the God of their fathers. —And hence we cannot but see the second use of prophecies which we mentioned. — But we may observe, in the next place,

III. That they may be of farther use to us, as they may be a comfort and support in every time of trouble; and may induce us to engage in our warfare with courage and resolution.

Our own experience will not indeed furnish us with many examples of patient suffering for the sake of the Christian religion. —The generality of Christians are now grown so very polite and refined;—have dispositions so very pliable;—and do so readily comply with the corrupt customs of the world;—that, it is likely enough, *they* may pass on undisturbed. —But there *will* come a time when men shall be persecuted for righteousness sake; and *then* the prophecies will administer exceeding degrees of comfort.

(k) Isaiah xlviii. 3.

INTRODUCTION xvii

But there is no occasion to have recourse to open and avowed persecution, in order to persuade us to study the Prophecies.——A good Christian will meet with mortifications enough, in the ordinary course of things, and when matters go on at the smoothest.——The scoffs and derisions of the foolish;——the arrogance of the proud; the injustice of our fellow-creatures;——and the malice of the devil; all these will sufficiently exercise our patience; and make us glad of every help that can be had!

We shall not only find it *comfortable*, but we shall find it *necessary to look forward*. Nothing but a prospect of our future glory, and a well-grounded hope of happiness, in another life, can support us in our passage thro' this vale of trouble!——And nothing can tend more to establish that hope, than a sure explication of the Prophecies. Our ideas will be clear;——our hopes well founded;——our expectations will be comfortable!

When we seriously contemplate the Prophecies, our hopes and fears, our various passions and affections will be touched in such a manner, that we cannot well help resolving to be pious.

The good man will be confirmed in his integrity! The wicked will be ashamed of their doings! And infidelity itself will be struck dumb!

That Christ is our God and Saviour; that the religion which he taught is indeed divine; — with several other important points; — are plainly enough asserted in the scriptures. — But nothing will satisfy some men, but *positive demonstration*. Now from the Prophecies we shall be able to produce the demonstration required. For, as no being, but the Almighty, can *foreknow* for ages, so none but He can *foretell*. But Prophecies have been delivered *long before* they were accomplished; — many of them a thousand; and *some* of them *three and four thousand years* before their accomplishment. And we are, at this very time, in full expectation of some grand events, which have likewise been foretold for ages (1). The book then which con-

(1) One of the events here glanced at, is, *the first Resurrection of the Jews*: and how far the present war between the *Russians* and the *Turks*, may conduce thereto, a little time may, perhaps, discover. — The *Persian* empire too may rise to its former glory. The *Turkish* empire may be broken, if
tains

tains these Prophecies must needs have God for its author. — And this, we insist upon it, is demonstration.

Indeed, when we consider the great and pleasing variety of *emblems* and *images*, under which the *same events* were foretold by *different prophets*; — that, in many cases, the prophecies were not understood by those who delivered them, any more than by those to whom they were delivered; — and that *time*, which obscures and obliterates all other things, gives *light* and *perspicuity* to *these*; — there can be no suspicions of conspiracy; — they can have no author but the great I AM!

The study of them is not only *useful*, but it is *delightful* also. — Where else shall we meet with *images* and *descriptions*, so *apt*, and so *striking*! — To pass by the *Lamentations of Jeremiab*, and many other instances which might be produced; — what a strong and moving picture have we of a *famine*, in the prophecy of *Joel*! — *The seed is rotten under*

not dissolved. And *Rome* may be judged for *her butcheries*. — And when God's judgments are in the world, may *Britons* make their peace with Him, and be happy!

their

*their clods, and the garners are laid desolate, the barns are broken down: for the corn is withered (m).—*What could convey a stronger idea of the severity and continuance of the famine, than the pulling down the barns and garners!—As the corn withers, and the feed rots under the clods;—as there is not so much as the appearance of the blade, the husbandman loses all hopes, he abandons himself to despair;—he has no expectations of any future use of granaries and barns!—and so, in his excess of grief and rage, he pulls them down!—And what an image of distress then is here!—yet this is not all!—For, *how do the beasts groan! The herds of cattle are perplexed, because they have no pasture; yea the flocks of sheep are made desolate!—O Lord to thee will I cry: for the fire hath devoured the pastures of the wilderness, and the flame hath burned all the trees of the field. The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the fire hath devoured the pastures of the wilderness (n).*

They who have lived in a time of excessive drought, can best relish the beauty of this de-

(m) Joel i. 17.

(n) Joel i. 18—20,

INTRODUCTION. i xxi

scription. ——— To see the very beasts lifting up their eyes to Heaven, and to hear them with lamentable groans, crying unto God for succour, must cause a degree of anguish in the heart of man, who beholds and who hears, that can hardly be imagined! ——— His misery is now so great, that nothing can be added to it! ——— The groans of beasts melt down his soul! ——— All nature is dissolved in tears! ——— Indeed, the beauties of various kinds are innumerable; and all Christians should endeavour to relish them.

As to the following Dissertations, it is not my design to enter into any detail of the matters they contain: They are willingly submitted to the judgment and candour of the public.

It was my design to have considered several other prophecies; but as it was not possible to insert my observations in this volume, I was obliged to leave such prophecies untouched. Nevertheless, if these my labours shall meet with the approbation of the public, it is not unlikely but I may attempt something farther.

In

xxii INTRODUCTION.

In the mean time, my acknowledgments are due to those of my friends, who assisted me in procuring subscribers to this publication.

It has been my endeavour to promote the glory of God, and the benefit of my fellow-Christians. The design itself is laudable; and sure I am, that my intentions are upright and sincere.——When then, my readers shall consider the great importance of the subjects,——the obscurity of some prophecies,——and the difficulty of unfolding them;——they will make all favourable allowances for any mistakes, and even errors, they may meet with,

LIST



LIST OF SUBSCRIBERS.

A

- T**HE Rev. Mr. Adams, Fellow of Lincoln Coll.
Oxford
The Rev. Mr. Fitzherbert Adams, Fellow of Lincoln
College, Oxford
Mr. Adams, Master of an Academy at Waltham-Abbey
Mr. Rawson Aislabe.
The Rev. Mr. Aldrich, of Stowmarket, Suffolk
Mr. Thomas Verrier Alkin, of St. John's Coll, Camb.
Mrs. Anderson, of Ipswich

B

- The Rev. Mr. Barclay, Master of an Academy, at
Tottenham
Mr. Banbury, of Enfield
The Rev. Mr. Batman, of Trimley Suffolk
Henry Barton, D. D. Warden of Merton College, Oxf.
Mr. George Barner, of Enfield
Mr. Henry Baynes, of Needham, Suffolk
Thomas Beach, Esq; Coroner of London
John Frederick Behrens, of Hildesheim.
The Rev. Mr. Bedford, A. M. Rector of Smarden, in
Kent.
Mr. Benson, of Enfield
Mrs. Benson, of Enfield
The Rev. Mr. Benzeville,
Mr. John Bellamy, in the Strand
Mr. William Bellamy, of Taunton in Somersetshire
The Rev. Mr. Beuzeville
Mrs. Birks, lately of Enfield.
Mr. Henrich Boedeker, of Nurnbery, in Germany
Thomas Bowdler, Esq; of Bath
Miss Penelope Blich, of Edmonton
Mr. Blagrove, of Enfield
Mr. John Briggs
The Rev. Mr. Brereton, of Derby

LIST OF SUBSCRIBERS.

Eliab Breton, Esq; of Enfield
 Harvey Breton, Esq;
 Mr. Boullanger, of Paris
 Mr. William Brown, Bookseller, in the Strand
 Mr. Browne, Printer, Wardrobe Court, Doct. Commons
 Mr. Thomas Bruin, of Enfield
 Mr. C. B. of Enfield
 Mr. R. B. of Enfield
 Mr. Z. B. of Edmonton
 Mr. Brough, of Enfield
 Mr. Bull, of Enfield
 Mrs. Burgess of Enfield

C

The Rev. Mr. Cartwright, of London
 Mr. Caldwell, of Enfield
 Mr. Carter, Schoolmaster, in Ipswich
 Mr. Cantrel, of London, deceased
 Mr. Richard Connop, of Enfield
 William Copke, Gent. of Cheshunt, Herts
 Mr. Cook, of St. Ethilf Burga
 Mrs. Collins, of Ipswich
 Mr. John Corbin, of All-Hallows, London-Wall
 Mr. Colier, of Enfield, two copies
 Mrs. Clerembault, of Enfield
 The Rev. Mr. Clayton, of Bardfall, Derbyshire
 The Rev. Mr. Corneline, of Gloucester
 The Rev. Mr. Cranmer, Fellow of Trinity College,
 Cambridge
 Miss Cranmer, of Edmonton
 R. C. of Edmonton
 Henry Cranke, Esq; lately of Enfield
 Capt. Richard Cuff, of Ipswich.

D

Mr. Isaac David, of London
 Mr. Peter Delanquetuit, of London
 Mr. Thomas Dennis, of London
 Mr. Denton, of Waltham-Abbey
 Peregrine D'Oyley, Gent. of Hadleigh, Suffolk

E

Mr. John Herman Ebbinghaus, of Herlöhn, in Germany
 Mrs. Edgar, of the Red-House, Ipswich

Sir

LIST OF SUBSCRIBERS.

F

Sir F. C. V. Falckenstein, Bart. of Warsaw
 Mr. Fenton, of Enfield
 Paul Feilde, Esq; of Stansted, Member for Hertford
 Mrs. Fielde
 Mrs. Feilde, of Hodsdon.
 Mr. Gabriel Ferrier, of Amsterdam
 Mr. Fether, of Enfield
 Peter Firmignac, Esq; of Enfield
 Capt. James Forbes, of London
 Mr. John Forsett, of Ipswich
 Mr. Ephraim Flammare, of London
 Mr. John Fremont, of London
 Dr. Frost, of Hadleigh, Suffolk

G

Mr. Nicholas Gautier, of Enfield
 John Gisborne, Esq; of Derby
 Paul Dieterich Giseke, M. D. of Hamburgh, three copies
 The Rev. Mr. Gee, of Ipswich
 The Rev. Dr. Gordon
 Mrs. Glover of Enfield
 Mrs. Gladwin, of Enfield
 The Rev. Mr. Gough, of Kirk-Ireton, Derbyshire
 Mr. Grant, of Enfield
 Mr. John Gravenor, of Ipswich
 Charles Gray, Esq; Member for Colchester
 Joshua Grigby, Esq; of Ipswich
 Mr. William Grove, of London
 The Rev. Mr. Gwyn, Rector of Cottingham, Northamp;
 and fellow of Brazen-Nose-College, Oxford
 Mr. Dutton Greenwood, of Enfield
 Mr. Graff, of Franckfort
 Mr. Samuel Golding, of Enfield

H

The Rev. Mr. Haddon, Fellow of Brazen-Nose-College,
 Oxford
 Mrs. Hague, of Ipswich
 Thomas Hallifax, Esq; Alderman of London, two Books
 The Rev. Dr. Hallifax, Professor of Gresham College
 Robert Hamby, Esq; of Ipswich
 Mrs. Hankin, of Stansted

John

LIST OF SUBSCRIBERS.

John Harding, Esq; of Edmonton
 The Rev. Edward Hardy, A. M. of Wrotham, in Kent
 John Hardy, Gent. of the Strand, eleven copies
 Mrs. Hardy, of Wisbich
 Lieut. Samuel Hardy, at Bombay
 Mr. Thomas Hardy, Midshipman in the Royal Navy
 Mr. John Harris, of London
 Mrs. Harris, of Enfield
 Mr. Thomas Harrup, of London
 John Harrison, Esq; of London
 Mrs. Harrison
 Mr. Heins, of Chelsea
 Mr. John Frederick Hempel, of London
 Mr. Hetzer, of Leipfick
 Mr. Richard Hayward, of London
 Mrs. Hill, of London
 Mrs. Lydia Houseman, of Enfield
 John Howell, Esq; of Enfield
 Mr. Hughes, of Enfield

J

Robert Jacomb, Esq; of Enfield
 Mr. Jackson, lately of Enfield, two copies
 Mrs. Jenkinson, lately of Enfield, four copies
 The Rev. Mr. Jenks, R. of Little Gaddesden, Herts.
 Miss Jenks, of Enfield

K

Mr. Peter Kettle, of London
 Mrs. Keeling, of Clerkenwell
 Mr. Robert Keymer, of Hadleigh, Suffolk
 Mr. Alexander Kinead, of Edinburgh, seven copies
 Mr. J. C. Kriting, of Konigsberg

L

THE RIGHT HON. LORD LISBURNE

Mr. Charles Lacaze, of Guadeloupe
 Mr. Langshawe, of London
 The Rev. Mr. Law
 Stephen Law, Esq;
 Joseph Lieutaud, Esq; of Enfield
 The Rev. Mr. John Lindsay, of Waltham-Abbey
 Joseph Lindsay, M. D. of London
 Mr. John Peter Leonhardi, of Francfort on the Main

The

LIST OF SUBSCRIBERS

M

The Rev. Dr. Markham, R. of White-Chapel, London,
and Fellow of Brazen-Nose Coll. Oxford
Mrs. Marshall, of Edmonton
Tho. Marshall, Esq; of London
Miss Manning, of Ipswich
Mr. John Marriott, of Needham, Suffolk
Mr. Robert Marriott, of Stow-Upland, Suffolk
Mrs. Matthews of Edmonton
Frederick Maurer, Esq; of Enfield
The Rev. Mr. Mayer, Fellow of Brazen-Nose Coll. Oxf.
Mr. John Meakin, of London
Mr. Nath. Meakin, sen. of London
Mr. Nath. Meakin, jun. of London
Mr. George Jacob Meermann, of Francfort, on the Main
John Merest, Esq; of Westminster Abbey
Lieut. Col. Mocher, of Enfield
Mr. William Mitchell, of Enfield
Mr. John More, of Enfield
Mr. Morrison, of Edmonton
The Rev. Mr. Mortimer, Fellow of Lincoln Coll. Oxf.
Miss Sally Moulson, of Ipswich
The Rev. Mr. Murthwaite, Fellow of Queen's Coll. Oxf.
two Copies

N

THE RIGHT REV. THE LORD BISHOP OF
NORWICH,
Mr. Nash, of All-Hallows, London Wall
Mr. William Naylor, of Enfield
The Rev. Mr. Newbōn, Vicar of Enfield, and Fell. of
Trin. Coll. Cambridge
Mr. Charles Norris, of Ipswich
The Rev. Dr. North, Rector of Sternfield, Suffolk
The Rev. Mr. Norman, sen. Proctor of the University,
and Fellow of Mert. Coll. Oxford
The Rev. Mr. Nunn, Rector of Holbrook, Suffolk

O

THE RIGHT HON. LORD ORWELL
The Rev. Dr. Owen, Rector of St. Olaves, London]

Edward

LIST of SUBSCRIBERS.

P

Edward Page, Esq; of Tottenham
 Mr John Page, jun. of Trimley, Suffolk
 Mr. Page, Bookseller, of Ipswich
 Miss Parker, of Edmonton
 Samuel Pearce, M. D. of Enfield, deceased
 Mr. Pepper, of Stansted, Herts
 Mr. Charles Pickersgill, of London
 Mr. Thomas Phillip, of London
 Mr. Isaac Phillips, of London
 Mr. Ralph Phillips, of Enfield
 John Phillimore, Esq;
 The Rev. Mr. Pinkney, Vicar of Edmonton
 Mr. Thomas Price, of Enfield
 Mr. Prichard, Surgeon, of Enfield
 Sir Wm. B. Proctor, Knight of the Bath, two Copies
 Mr. Powel, of Enfield
 Mr. Pommerefsche, of Stralsund, in Sweedish Pomerania
 Lacey Primatt, Esq; of Derby
 Mrs. Primatt,
 Clopton Prhys, Esq; of Landrinea, in Montgomeryshire
 Mrs. Pyke, of Enfield
 Mr. Peach, Bookfeller, in Cheapside

R

Mr. Ravenhill, of Cheshunt, Herts
 Capt. Riddell, of Enfield
 Mrs. Riddell
 Mr. Rivers, of Enfield
 Mr. Wm. Rosewell, of Clapton, Hackney
 Miss Rosewell, of Enfield
 Mr. Charles Roope, of Pulham, Norfolk
 Mr. Andrew Rofs, of Dantzick
 Mr. Rougomont, of London, deceased
 Rev. Mr. Routh, A. M. of Tuxford
 Richard Russel, Esq; of Enfield

S

William Sadler, Esq; of London
 The Rev. Tho. Sainsbury, A. M. Fell. of Merton Coll;
 Oxford.
 Samuel Savage, Esq; of Brook-Street
 Mr. John Schwencker, of Gera, in Germany
 Mrs. Schroder, of Enfield

John

LIST OF SUBSCRIBERS.

John Savill, Esq; of Enfield
 The Rev. Mr. Shilleto, A. M. of Headon
 Mr. John Solier, of Cadiz
 The Rev. Mr. Spragg, Rector of Pulbury, Suffex
 Mrs. Spragg, of Enfield
 Mr. Shadrach Shurbird, of Enfield
 — Strothoff, Esq; of Enfield
 Mr. Charles William Stricker, of Berlin
 William Sitwell, Esq; of Aldermanbury
 Mr. John Shave, Bookfeller, of Ipswich, 4 Copies
 Mrs. Sutton, of Derby
 Mr. John Sweet, of London
 Miss Stone, of Breams-Buildings
 Mr. Stroud, of Enfield
 The Society at Wrotham, in Kent

T

The Rev. Mr. Tanch, of Stansted, Herts
 Miss Tatem, of Edmonton
 Mr. John Taylor, of Southwark
 Mr. Philip Thieriot, of Leipfick
 Mr. Robert Thorne, of Enfield, 3 Copies
 Mrs. Teshmaker, of Edmonton
 Miss Teshmaker, of Edmonton
 Miss Judy Teshmaker, of Edmonton
 Mr. George Toe, of Enfield
 Mr. Travers, of London
 Robert Trotman, Esq; of Ipswich
 Mr. Twiss, of London

U

The Rev. Mr. Ambrose Uvedale, of Needham, Suffolk
 Miss Uxley, of Edmonton

V

Mr. James Vere, of Edmonton
 Mr. John Vere, of Edmonton
 Miss S. Vere, of Edmonton
 Mrs. Verson, of Edmonton
 Edward Vincent, Esq;

W

THE RIGHT REV. THE LORD BISHOP OF
 WORCESTER.

The

LIST OF SUBSCRIBERS.

The Rev. Dr. Warren, Perpendary of Gloucester
 Mr. James Warren, of Craven Street, in the Strand, two
 Copies.
 The Rev. Mr. Watkins, Fell. of Lin. Coll. Oxford
 Mr. Thomas Watson, of Enfield
 Mr. John Wells, of Enfield
 Mr. Thomas Weston, of Enfield
 The Rev. Mr. Whitaker, Fell. of C. C. C. Oxford
 Samuel White, Esq; of Enfield
 James Wilder, Gent. of Ipswich, two Copies
 Mr. Wilkins, of London
 Mrs. Anne Wilkinson, of Needham, Suffolk
 Mr. John Williamson, Hosier, in Holborn
 The Rev. Mr. Willis, of Wormley
 The Rev. Mr. Willis, of Needham, Suffolk
 Mr. W. Wilson, of Stansted, Herts. seven Copies
 The Rev. Mr. Winter, of Derby
 The Rev. Tho. Wintle, B. D. Rector of Wittrisham, in
 Kent
 The Rev. Mr. Woodford, of Enfield
 Mr. Wolstenholm, of Waltham
 Mr. James Worm, of Enfield

Y

Mrs. Yardley, of Edmonton
 Miss M. Yardley, of Edmonton
 Mr. Simon Young, of Ipswich
 Mrs. Young, of Enfield



DISSERTATIONS

ON THE

PROPHECIES.



St. LUKE, Chap. xxi. Ver. 28.

And when those things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

AS the conversion of the *Jews* is one of the grandest events that ever will be brought about in the world, so the certainty of it is unquestionable; and the time in which it shall be brought to pass at no very great distance (as we have many great and probable reasons to believe) from that in which we live.

In the chapter of which my text is a part, some of our Saviour's disciples, we are told, *had been admiring the temple, and boasting of the goodly stones and gifts with which it was adorned* (a).

(a) St. Luke xxi. 5.

B

Upon

4 DISSERTATIONS ON

Upon this Our Saviour takes occasion to utter his parable against Jerusalem, declaring what should happen to her *shortly*; that is, as appears from the event, within the space of forty years. It appears from St. *Matthew* that Our Saviour had been just threatening Jerusalem with desolation.—*O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!—Behold, your house is left unto you desolate! for I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord (b)!*

The disciples, astonished at the tremendous declaration, and hoping, perhaps, to move his pity, and avert the dreadful sentence, petition their master, as he was about to leave the temple, to turn his eyes, and view the magnificence of the building, ——— by which they seem obliquely, but movingly, to have interceded with him, and induce him to spare a place so sacred, and so grand!—but all could not do!—Our Saviour foreknew the obstinacy

(b) St. Matt. xxiii. 37—39.

of the Jews, and therefore prophesied of the destruction of the temple.---*As for these things which ye behold, the days will come in the which there shall not be left one stone upon another which shall not be thrown down (c)!*

From hence they departed to the Mount of Olives, which was about a mile distant from the temple; and, no doubt, had much discourse by the way. The particulars indeed of that discourse are no where recorded; but we may fairly presume that our Saviour took occasion to display his knowledge of future events, and spake of *his coming*, and of *the end of all things!*---this I collect from St. Matthew and St. Mark. For though in St. Luke (d) the questions of the disciples seem immediately to regard the destruction of the temple; yet it seems plain from St. Matthew and St. Mark, that our Saviour had extended his prophecies much farther. For when Peter and James and John and Andrew came to him as he sat on the mount, after his discourse was ended, and they were wondering at the things which were to

(c) St. Luke xxi. 6.

(d) St. Luke xxi. 7.

6 DISSERTATIONS ON

come to pass ;---they asked him privately, saying, tell us, when shall these things be? ---
Those things which thou hast just now foretold! ---
And what shall be the sign when all these things shall be fulfilled (e)? Or, as it is in St. Matthew, *when shall these things be? and what shall be the sign of thy coming, and of the end of the world (f)?*

This prophecy was delivered very opportunely, to strengthen their faith and hope; and to render their confidence in him, especially after his resurrection, steady and unshaken. And 'tis our own fault if we make not this use of it at this very day. For the prophecy, as I believe, concerns us, and the generations that are future, as well as it concerned the Apostles; and contains irresistible persuasions to perseverance in our warfare.---We know very well that our Saviour's kingdom is not of this world! he hath frequently told us of the opposition his religion should meet with from sin, the world, and the devil! "The truth we profess," to use the admirable sentiments of Tertullian,---"the truth we profess is a stranger

(e) St. Mark xiii. 4.

(f) St. Matt. xxiv. 3.

" upon

“ upon earth, and she expects not to meet
 “ with friends in a strange land ! she came
 “ from heaven, and her abode is there !--- And
 “ there are all our hopes ;---all our friends ;---
 “ and all our preferments (g) !”---We know
 it is our duty, and we cheerfully take up
 our cross, and follow the example of our great
 leader, who, we know, was made perfect
 through sufferings. But these will have an
 end ! and then all tears shall be wiped from
 our eyes !---we believe that our Saviour will
 return from heaven ! and then his saints
 shall reign with him in glory ! *Behold, says he,*
I come quickly, and my reward is with me, to
give every man according as his work shall
be (h) ! Hence it is that we walk through this
 vale of misery without desponding fear !---
 nor are we at all dismayed at being told, *that*
our enemies shall lay their hands on us, and per-
secute us ; delivering us up to the synagogues, and
into prisons, being brought before kings and rulers
for his name's sake (i) ! Thus Christians have
 been treated ; and it can be no great wonder if

(g) Tert. Apol. in Princip.

(h) Rev. xxii. 12.

(i) St. Luke xxi. 12.

8 DISSERTATIONS ON

this treatment should be repeated. But their *then* enemies, no more than their *former* ones, shall escape: *for great distress shall there be in the land, and wrath upon this people; and they shall fall by the edge of the sword, and shall be led away captive into all nations (k).*

This great calamity of the Jews, and this dispersion of them among all nations, had long since been foretold by *Moses*, and by others of the *Prophets* who succeeded him, as we shall see more fully as we proceed. But, as there is no one Prophet who speaks of this *dispersion* of the Jews, who does not add a gracious promise of *deliverance*; so our *Saviour* also speaks of their *restoration* as well as of their *dispersion*; and in the midst of judgment remembers mercy!--He does not say that *Jerusalem* shall be troden down of the Gentiles *for ever*;---but only that it shall be troden down of the Gentiles *'till the times of the Gentiles shall be fulfilled (l)*:---that is, as I conceive, *'till the time, times, and a half*, spoken of by *Daniel (m)*, or *the forty and two months*, spoken of by *St.*

(k) *Sr. Luke* xxi. 23, 24.

(l) *St. Luke* xxi. 24.

(m) *Dan.* vii. 25, and *Dan.* xii. 7.

John (n), (which is exactly the same period,) shall be expired.---And what then shall be the sign when these things shall come to pass?---Why nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines, and pestilences, and fearful sights, and great signs shall there be from heaven! now when these things begin to come to pass, then look up, said our Saviour to the Jews, and lift up your heads, for your redemption, that is, your restoration to the promised land, draweth nigh!---it shall then be nigh, even at the door!---From the words then thus explained, we may safely conclude, with St. Paul, that all Israel shall be saved (o)!

You will perceive then, that I am for extending this prophecy of our blessed Saviour's long beyond the destruction of Jerusalem by Titus. But, as I would not have my foundation liable to be shaken; and as some men, of great note, who have applied themselves to the consideration of prophecies, have not scrupled to limit the whole of this prophecy to the destruction of the city and temple of Jerusalem by

(n) Rev. xi. 2.

(o) Rom. xi. 26.

Titus; and to express their wonder that any man should think of extending *any part* of it beyond that time;---I shall think it worth my while to lay the reason of their opinion before you; and then to shew its insufficiency.

Their opinion then is founded, they say, upon the *express words* of our Saviour;---*Verily I say unto you, this generation shall not pass away 'till all be fulfilled (p)*. And these words they interpret thus: verily I say unto you, a great part of those who are *now living* shall not die before all these things shall be fulfilled. But against this opinion there are many, and, I think, unanswerable reasons. For, in the first place,

When we grant, on our part, that the word, *γενεα*, here translated *generation*, may, and does, sometimes signify the days of our lives upon earth;---yet it must be granted, on the other hand, that it *often* signifies a *nation*, or *race of people*: and for saying this we have the authority of *Chrysostom*, *Beza*, *Erasmus*, *Pasor*, and others; particularly the celebrated Mr.

(p) St. Luke xxi. 32. St. Mark xiii. 30. St. Matt. xxiv. 34.

THE PROPHECIES. II

Mede (q). In *Isaiab* we have, αἱ γενεαὶ αὐτῆς ἐρηιωθήσονται, which is there explained by αἱ χεῖρες πολλόν (r). In the Lamentations of Jeremiah we have, ὁ θρόνος αὐτῆς καὶ οἱ γυνεῶν (s). Besides divers other passages that might be mentioned. So that from the word itself nothing can be concluded on either side. Its exact and precise meaning must be determined by some other word that is joined with it in the same sentence, or in the context;—or, perhaps, in some parallel passage of scripture. Now in the present case we have παρῆλθῃ, and in the next verse παρελεύσονται. There we have a prophetic declaration, that *heaven and earth shall pass away*; and is exactly paralled by that passage of St. Peter.—*The heavens*, says he, *shall pass away with a great noise, and the elements shall melt with fervent heat;—the earth also, and the works that are therein, shall be burnt up!* (t)

These passages do so clearly explain each other, and do so fully convince us that the word (παρελεύσονται) *pass-away*, must signify

(q) See his Answer to Mr. T. H's. Fourth Letter.

(r) Lam. v. xix.

(s) *Isaiah* xxiv. 10. and 17.

(t) *ii Pet.* iii. 10,

destruction,

destruction, and terrible destruction too;—a rooting up, or utterly destroying,—that we can hardly persuade ourselves that the word (yavac) generation has here any other meaning than that of a nation, or people.—If we take the word in this sense, what a noble prophecy have we, in comparison of the other! for the passage under consideration will then be a clear, solemn, and positive declaration, confirmed too by an oath, that the Jews, notwithstanding the dreadful calamities they should meet with, and the consequent dispersion of them among all nations, should yet remain a people, and be still preserved in spite of the malice and rage of the nations!—how wonderful! and how astonishing!—this is a standing miracle! a miracle without example! and which evidently requires the continual interposition of Almighty power!—this construction too renders the harmony of the Prophecies conspicuous: it is paralleled by that of the Prophet;—though I make a full end of all nations, yet will I not make a full end of thee (u)! but particularly by that of Jeremiah:—Thus saith the Lord, which giveth the sun for a light by day, and the ordi-

(u) Jerem. xxx. 11.

ances of the moon and of the stars for a light by night ;---which divideth the sea when the waves thereof roar :---if these ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever (v) !

But if this should be thought insufficient, let us see whether this point cannot be determined by the Prophecy itself. In the first place then we may observe, that if the destruction of Jerusalem be that coming of the Son of Man which our Saviour spake of, then, that coming in the clouds of heaven, and that destruction must have happened at one and the same time. But if we compare the three Evangelists together, who have undoubtedly related the same Prophecy, we shall presently be convinced that this is not true. For evident it is from St. Matthew and St. Mark, that the coming of the Son of Man shall be immediately after that tribulation which they spake of (w) : and this makes it impossible to limit our Saviour's coming, and, consequently, the Prophecy itself, to the destruction of Jerusalem. For upon the interpretation now under

(v) Jerem. xxxi. 35, 36.

(w) St. Matt. xxiv. 29, 30. St. Mark xiii. 24, 26.

consideration, our Saviour came not *after* the destruction, but he came *to destroy*! and indeed, if we limit *his coming* to *that event*, in what sense was *the sun turned into darkness, and the moon into blood, immediately after that tribulation*, as the Evangelists assure us they shall be (x)! Besides,

When our Saviour told the Jewish Sanhedrim, --- *hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven* (y), it is acknowledged, and indeed it cannot but be acknowledged, that he then appealed to the Prophecy of *Daniel* (z); and applied it to himself. And I think it can scarce be doubted whether that appearance will be *less visible* than that which is prophesied of by *Zechariah*, --- *they shall look on him whom they pierced* (a)! And why then should *that appearance* which is mentioned by *St. Luke* be judged *invisible*; since the words he made use of are plainly *similar*; --- *and then shall they see the Son of Man coming in a cloud with power and*

(x) St. Matt. xxiv. 29. St. Mark xiii. 24. (y) St. Matt. xxvi. 64. St. Mark xiv. 62. (z) Dan. vii. 13.
(a) Zech. xii. 10.

great glory (b)!—For my part, I can see no reason why these words are not to be interpreted *literally*. And if, when he comes, he shall be really seen, then his coming was not at the destruction of *Jerusalem*; for it cannot be pretended that his coming was then *visible*. But farther than all this :

If Christ *then* came when *Jerusalem* was destroyed, and we be to look no farther;—then all the signs of his coming were to be *prior* to that destruction. To mention now no other signs,—his coming was to be preceded by *earthquakes* in divers places,—by *pestilences*,—and by *famines* (c). But here, I am afraid, history will scarce support the Prophecy.

As to *famines*, there were indeed two of them in the reign of *Claudius Cæsar*. But as the *first* of them happened about *thirty* years (d), and the *last* of them about *twenty* years (e), before the destruction of *Jerusalem*, we can hardly look upon *either* of them as *signs* of its approaching fate. And as to that terrible one

(b) St. Matt. xxiv. 30. St. Mark xii. 26. St. Luke xxi. 27. (c) St. Matt. xxiv. 7. (d) Joseph. Hud. Ed. vol. ii. p. 881. Echar. Eccles. hist. p. 182. Euseb. Eccles. hist. lib. 2. cap. 12. (e) Whit. Hist. of O. and. N. Test. vol. v. p. 65, 66.

which

which raged, as *Josephus* tells us in the time of the siege (f), that could not be a sign of approaching punishment, it was a part of the tribulation itself.

As to pestilences, we read of none that happened in *Judea*, from the death of *Christ* to the beginning of the siege that was carried on by *Titus*. Neither do we read of so much as one earthquake that happened, in that period, in all the land of *Israel*. Some indeed, in other parts of the world, there were: but they seem to have been but few, and of no great consequence. One there was in *Crete*, in the reign of *Claudius Caesar* (g). Earthquakes too there were at *Smyrna*, at *Miletus*, at *Cibis*, at *Satros*, and *Laodicea*, and perhaps at one or two places more, a little before *Jerusalem* was attacked by the *Romans* (h). But now, granting that there were many *Jews* residing in those places, which yet does not certainly appear;—still I cannot see why earthquakes there should prog-

(f) *Joseph. Hist. Bel. vol. 2. p. 1243. and 1274. 1275.*
 (g) *Philost. in vita apollonii.* (h) That at *Laodicea* is mentioned by *Tacitus, Annal. lib. 14. p. 416. Ed. Lugd. 1556.* His words are these, eodem anno (Nerone scilicet quartum, *Cornelio Cosso* cos.) ex illustribus *Asiae* urbibus, *Laodicea* tremore terræ prolapsa, nullo a nobis remedio, propriis opibus revaluit.

noſtificate the deſtruction of *Jeruſalem*. We might as well infer the ruin of the *Turkiſh empire* from earthquakes that might happen in *France*, or *Spain*, or *Liſbon*. Then again,

As to *false Chriſts and Prophets*; ſome impoſtors, as *Joſephus* informs us, did ariſe (i); but none of thoſe who appeared did by any means answer the character of thoſe whom *Chriſt* did ſay ſhould come. For the *false Prophets* which he ſpoke of, were to do ſuch ſigns and wonders, that, if it were poſſible, they ſhould deceive even the elect (k)!

Now the principal of thoſe who appeared, in the period to which we now confine ourſelves, were, *Theudas*, and an Egyptian magician, who are mentioned by *Joſephus*. The firſt of theſe pretended that he would divide the waters of *Jordan*, as *Joſhua* and *Elijah* had divided them before. But *Fadus*, the Roman governor, taking it into his head, that this man had ſomething more in view, than barely to ſhew a ſtrick, purſued *Theudas* with a party of ſoldiers, and ſpoiled the ſport by cutting off

(i) *Joſeph. Hud. Ed. vol. 2. p. 893.*
xiv. 24. *St. Mark xiii. 22.*

(k) *St. Matt.*

his head (l). — So the waters of Jordan kept running on as before!

The *Egyptian* too pretended to have a knack of working miracles; and, among other feats, he promised, that if his followers would attend him to the *Mount of Olives*, they should find, that, by a word of his mouth, the walls of *Jerusalem*, like the walls of *Jericho*, should fall flat to the ground! but these pretensions likewise came to nought; for *Pelux*, being more afraid of his *politics* than of his *magic*, pursued his followers, and routed them; while the *impostor* himself, in the confusion, vanished; and, as far as I can find, was never heard of more (m).

Now we know, from the most authentic history in the world, no less than that of *Moses*, that *magicians*, when unrestrained by God, can perform some wonders (n). As therefore in the cases now under consideration, and indeed in all others that can be mentioned, those *false Prophets*, and *magicians* promised a great deal, but performed nothing; ---is it not extremely

(l) Joseph. Hud. Ed. vol. 2. p. 886. (m) Joseph. Hud. Ed. vol. 2. p. 893, 894. (n) Exod. chap. vii. and viii.

evident that divine providence *restrained* their power? And *therefore* restrained it, that we might be absolutely certain that the *false Christs*, or *Prophets*, who have hitherto appeared, were not *those* Christs, or Prophets, whose appearance was foretold by our Saviour.

We may observe farther, that *Daniel*, prophesying of a prodigious tribulation, is evidently speaking of times that were near the end of the world, of the *latter days*, in which he is to stand in his lot: For he speaks of a resurrection from the dead (a). That tribulation therefore cannot be *before* that of which our Saviour prophesied. But neither can it be *after* it. For the tribulation that our Saviour speaks of is *such as was not from the beginning of the world to that time, no nor EVER SHALL BE* (p). And yet *Daniel* says of his tribulation, that it shall be *such as never was since there was a nation, even to that same time* (q). This tribulation therefore cannot be *after* that of which our Saviour prophesied: And we

(a) Dan. xii. 2.
xiii. 19.

(p) St. Matt. xxiv. 21.

St. Mark,

(q) Dan. xii. 1.

have just seen that it cannot be *before* it. It is evident therefore that the *same tribulation* has been prophesied of, both by our *Saviour*, and by *Daniel*. And it is therefore as certain that *neither* of them has yet *happened*, as it is certain that there has hitherto been *no resurrection of the dead*.

In the last place: If our *Saviour's* coming is limited to the destruction of *Jerusalem*, then the signs of his *coming* must be signs of *destruction*. But this flatly contradicts our text: *For when these things begin to come to pass, then look up*, said our *Saviour* to the Jews, *and lift up your heads*, for your REDEMPTION draweth nigh. But no such *redemption* has yet happened, and therefore the signs of it *preceeded not the destruction of Jerusalem*.

Upon the whole then we may safely conclude, that a *long series* of time is included in our *Saviour's prophecies* now under consideration; and that *all* of them are not yet *fulfilled*.

Having thus laid my foundation, and secured it, I hope, against all attacks, I might now proceed to my superstructure.—But some may possibly say, what is this to *us*?—

What

What have *we* to do with the *conversion* and *restoration* of the *Jews*?—Why thus far these things do certainly concern *us*. It is of importance to us to understand the scriptures, for every part of them was written for our *instruction in righteousness*. A great part, both of the *old* and *new* Testaments, is certainly *prophetical*; and there are no arguments in favour of christianity stronger than those that are drawn from the *completion of prophecies*. It must therefore concern us to *understand* the prophecies; for otherwise, we can never know with certainty when they are *fully completed*. It must be owned that there are considerable difficulties in these enquiries; but, at the time of *the end*, or in the *latter days*, the Angel has assured us, that his words shall be *unsealed* (r), that is, *understood*. And, *blessed is he that readeth, and they that hear the words of this prophecy, and keep those things that are written therein*, saith St. John (s)!—What a pleasure then, and what an advantage is it, to know *what the spirit saith unto the churches*!

(r) Dan. xii. 4. 9.

(s) Rev. i. 3.

But that I may effectually engage your attention, let me remind you of what *St. Paul* has observed in the eleventh chapter of his epistle to the *Romans*. The church of Christ is there compared to an *Olive-tree*; some of whose branches, viz. the *Jews*, were *broken off*, because of their *unbelief*. To supply this defect, we, who were sinners of the Gentiles, were cut out of an olive-tree which is wild by nature, and, by the grace of God, were, contrary to nature, grafted into a good olive-tree, and were made partakers of its root and fatness! Behold therefore the goodness and severity of God!—On them which fell, that is, the *Jews*, severity! But towards thee, that is, the Gentiles, goodness;—if thou *continue* in his goodness; otherwise *thou also shall be cut off*! For if God spared not the *natural branches*, take heed lest he also spare not thee!

As then the *Jews*, upon account of their *infidelity* and *impiety*, were broken off; and *Gentiles*, in consequence of their rejection, were invited to be partakers of the gospel;—So, when the *Jews* shall be converted to christianity, and God shall gather together his elect,
from

from the four winds, from one end of heaven to the other;—then shall all *wicked Gentiles*,---those who have received the gospel, and proved unworthy of it, be cut off from being God's people, and they shall be no longer his!

Highly then does it concern us to *examine* the prophecies, and to *understand* them. For surely the day of vengeance will be in God's heart, when the year of his redeemed is come! And whatever we may think while we are suffered to be at rest, while every man may eat of the fruit of his own fig-tree, and drink the waters of his own cistern;—however we may vainly think at present, that we are as good as our fore-fathers were, and, like them, have a right to protection;—yet I cannot but think we should have very different sentiments, if we felt the earth reeling beneath our feet;—if we heard the sea and waves roaring;---and found the elements themselves about to melt with fervent heat!---Then will our hearts fail us for fear;---and then we shall wish that we had been *real christians*!---A reformation, it must owned, is wanted; and these considerations may induce it! They will engage

your attention; and if you *think*, you must *reform*!

Do thou then, O thou God of truth, who knowest all events, and to whom all things are naked and open, whether past, present, or future, who hast revealed to thy servants, the Prophets, the times and the seasons, the rise and fall of empires, with all the changes they shall undergo;---Do thou be pleased so to enlighten our understandings, so to direct our enquiries, and to fix our attention so deeply; ---that we may see the things which belong to our peace before they be hid from our eyes!--- May reform our lives; live according to thy laws; and find a place of safety when thou shalt arise to shake terribly the earth! And this we beg through Jesus Christ our Lord! To whom, with thee, O father, and thee, O holy ghost, three persons, and one God, blessed for ever, be ascribed as is most due, all honour and glory, might, majesty, dominion, and power, now, from henceforth, and for evermore. Amen!



II.

St. LUKE, Chap. xxi. Ver. 28.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

I N a former discourse upon these words, after having acquainted you with the occasion upon which they were spoken, and given you a general account of their meaning, I thought it necessary to prove that the prophecy delivered in *this chapter*, and the *parallel* places in St. *Matthew* and St. *Mark*, extended to times that are *not yet expired*: And this I proved by a great variety of arguments drawn from *history* and from the *prophecy itself*. I then endeavoured to engage your attention to the things which the Prophets did say should come;

since we are deeply interested in those events; and should therefore be induced so to reform our lives, *that we may find a place of safety, when God shall arise to shake terribly the earth.*

As to the words of text, I have already hinted that they relate to the *conversion and restoration of the Jews.* — In discoursing then farther upon this subject, I shall endeavour to shew, in the first place, the *certainty* of that event. Secondly, I will endeavour to point out *the time when*, and the *manner* in which it will be brought to pass. This will lead us to explain divers prophecies both in the old and new testaments. — And then I shall make such reflections and observations as may induce us to return to our first love, lest *our candlestick*, (as we have found that of the *Jews* was) *should be removed out of its place.*

In the first place then I am to prove the *certainty* of the event spoken of in my text, viz, the *redemption of Israel.*

There is a matter of fact as *incontestible* as it is truly *wonderful*; and that is, the *preservation of the Jews.* For whether we consider those calamities at the memorable siege of *Jerusalem*,

or

or at the final dispersion of them by *Hadrian*, we shall find them great beyond description, and without example. So great was the number of those who died by famine, that their bodies filled the ditch which surrounded their city, which may easily be supposed to have been wide and large! The sight of them so affected *Titus*, that he could not refrain from tears: And lifting up his hands to heaven, he called God to witness, that that was not *his doing*! In this siege, and the wars that immediately preceeded it, more than 1,300,000 of their nation perished! And sixty six years after this, their miseries were dreadfully renewed, in the reign of *Hadrian*, at the memorable siege of *Bether*, which was a strong place, and not far from *Jerusalem*. Some of their own writers have informed us, that their miseries at that time were greater than those that had been suffered under *Titus*.

So great was the slaughter, that the horses waded in blood up to their very nostrils: And and a vineyard that was sixteen miles about, was walled in with the dead bodies. There was found upon one stone the brains of
three

three hundred children: And three chests full of tattered philacteries, each chest containing three bushels. The residue were exposed to public sale for slaves, like hogs or horses in a market! Those who could not be so disposed of, were banished to *Ægypt*, and other countries, where they miserably perished by famine, or by the sword; being frequently slain like beasts by the Pagans! And so far did the Romans carry their resentment at that time, that the Jews were not suffered to set their feet upon their own land; nor so much as to look towards Jerusalem, though from the most distant mountains (*a*)! Since that time they have been exposed to frequent slaughters, banishments, and proscriptions. They have been driven from one kingdom to another, from one nation to another people; so that the soles of their feet have had no rest (*b*). And all this while;---though they have continued without a head to govern them;---though they have been without a king and without a prince;---though they have had

(*a*) See Echard's Eccles. hist. book 3. chap. i. sect. 6.

(*b*) Deut. xxviii. 65.

neither teraphim nor sacrifice for almost 1700 years;---Yet they still remain *a people* among all the nations whither God has driven them; and all those nations know it.

Other nations have been conquered; but *none* of them have been *thus preserved*. The *conquerors* and the *conquered* have been soon *mixed together*; and one name has been common to them both! But *the Jews*, though they have been *punished*, they have not been *forsaken utterly*; and though they have been *dispersed among all nations*, yet in *no one nation* have they been *lost*!---They are *branches* that have indeed been *broken off*;---but who that knows God's power, can doubt at all whether *he is able to graft them in again*. For if *we*, who were *by nature* of a *wild olive-tree*, were *contrary to nature* grafted into a good olive-tree, how much more shall not *they*, who are the *natural branches*, be grafted into their *own olive-tree*! For God, saith St. Paul, *is able to graft them in again* (c). As therefore we have seen that God *is able*, so now we are to prove

(c) Rom. xi. 23.

30 DISSERTATIONS ON

that he is *willing* also to redeem them. Now as we can know nothing of this matter but from *God's holy word*, let us see what he, who keepeth his promise for ever, hath declared by his servants the Prophets.

To begin then *with Moses*, who having threatened the Jews with an unexampled dispersion, in case of disobedience, yet, for all that, he foretells, that *when they be in the land of their enemies*, God will not destroy them utterly; but *when they shall call to mind among all the nations whither God has driven them, and shall return unto the Lord their God,---he will turn their captivity, and gather them from all the nations;---from the utmost part of heaven (d), ---even in the LATTER DAYS (e).*

As these prophecies, though collected from several parts of *Deuteronomy*, do still seem to respect *one and the same event*, so it can hardly be thought that they have *hitherto* been fulfilled. By the *latter days* it is most reasonable to suppose that *Moses* meant the *end of the world*. And indeed, if the prophecies may be thus

(d) Deut. xxx. 1—4.

(e) Duet. iv. 30.

connected,

connected, it seems to be pretty certain that he did so. For, in the first place, *Moses* is here speaking to the *twelve tribes*: But only *two* of them returned from the captivity of *Babylon*. The captivity of the *ten tribes* is not even yet ended! Neither do I see how those who returned from *Babylon* can be said to have been gathered from all nations,---from the utmost part of heaven!---The prophecy then is not yet fulfilled; and must therefore respect the future salvation of Israel.

From *Moses* let us pass on to other Prophets who succeeded him;---by whom the Lord of Hosts has declared, that *though he makes a full end of all other nations, yet he will not make a full end of them (f)*. But a remnant of them shall be preserved, and return out of all countries whither God has driven them (g).---He has declared farther, that *he will sift the house of Israel among all nations, like as corn is sifted in a sieve; ---yet, says he, shall not the least grain fall upon the earth (h)*.---The Lord of Hosts hath promised farther, that *he will set his hand again*

(f) Jer. xxx. 11. and xlv. 23.

(h) Amos ix. 9.

(g) Isaiah x. 21, 22.

the second time to recover the remnant of his people that shall be left, and will assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth (i)! It is remarkable that the Prophet here speaks of the restoration both of *Israel* and of *Judah*, that is, of the *twelve tribes*; and therefore the prophecy must of necessity be referred to the *latter days*, to days that are *not yet arrived*. For whatever may be said of *Judah*, it is absolutely certain that *Israel* has not been yet gathered.

In like manner it is foretold by *Jeremiah*, that in those days the house of *Judah* shall walk with the house of *Israel*, and they shall come together out of the land of the North, to the land that God has given for an inheritance to their fathers (k). And this seems to be again repeated by the Lord of Hosts, where the Prophet speaks in this manner:---*Therefore behold, the days come, saith the Lord, that it shall no more be said, the Lord liveth that brought up the children of Israel from the land of Egypt; But,*

(i) *Isaiah* xi. 10—12.

(k) *Jer.* iii. 18.

the Lord liveth who brought up the children of Israel from the land of the North, and from all the lands whither he had driven them; and I will bring them again into their land which I gave unto their fathers (l). There can be but little doubt whether the twelve tribes are here included under the name of Israel. For thus speaks the Prophet;—Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called,---the Lord our righteousness (m).

—In another place the Prophet assures us, that these are the words that the Lord hath spoken concerning Israel, and concerning Judah:—Lo, the days come, saith the Lord, that I will bring again the captivity of my people Israel and Judah, saith the Lord: And I will cause them to return to the land that I gave to their fathers, and they shall possess it (n).---And I will cause the captivity of Judah, and the captivity of Israel to

(l) Jer. xvi. 14, 15. (m) Jer. xxiii. 5, 6. Jer. xxxiii. 44—16. (n) Jer. xxx. 3.

return,

return, and will build them as at the first (o).---Moreover, the word of the Lord came to Jeremiah, saying, considerest thou not what this people have spoken, saying, the two families which the Lord hath chosen, he hath even cast them off! Thus have they despised my people, that they should be no more a nation before them (p).---But I will cause their captivity to return, and have mercy on them (q).---Thus too saith the Lord of Hosts: The children of Israel and the children of Judah were oppressed together: And all that took them captives held them fast; they refused to let them go (r).

In those days, and at that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go and seek the Lord their God. They shall ask the way to Zion, with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten (s).---And again, In those days, and at that time, saith the Lord, the iniquity of Israel shall

(o) Jer. xxxiii. 7. (p) Jer. xxxiii. 24. (q) Jer. xxxiii. 7.
(r) Jer. l. 33. (s) Jer. l. 4, 5.

be sought for, and there shall be none; and the sins of Judah, and they shall not be found (t).— And when, I pray, hath, hitherto, been that time?

Others of the Prophets no less expressly: Thus, in particular, *Hosea*:—The number of the children of Israel shall be as the sand of the sea which cannot be measured nor numbered:—And it shall come to pass that in the place where it was said unto them, ye are not my people, there shall it be said unto them, ye are the sons of the living God. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land:—For great shall be the day of Jezreel (u)!

The Lord also promises by his Prophet *Zechariab*, that he will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off (v).—When I have bent Judah for me, saith the Lord of Hosts,---filled the bow with Ephraim, and raised up thy sons,

(t) Jer. 1. 20. (u) Hosea, i. 10, 11. Jezreel was a city belonging to the Tribe of Issachar, and was the seat of Abab, king of Israel: (v) Zech. ix. 10.

O Zion, against thy sons, O Greece—then the Lord shall be seen over them, and the Lord of Hosts shall defend them (w). *vsq I nodw hnd*

If it be allowed, as I think it must, that these prophecies respect the Twelve Tribes, it cannot be pretended that they have hitherto been fulfilled. — Yet let us pass on to other prophecies. — I will bring thy seed from the East, saith the Lord, and gather thee from the West. — I will say to the North, give up; and to the South keep not back; bring my sons from far, and my daughters from the ends of the earth (x). — Behold I will lift up my hand to the Gentiles, and set up my standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders (y). For a small moment have I forsaken thee; but with great mercy will I gather thee: In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee (z).

(w) Zech. ix. 13—15.

(x) Isaiah xlii. 5, 6.

(y) Isaiah xlii. 12. (z) Isaiah lv. 7, 8. It may be proper to note here, that the tribulation of the Jews, so often mentioned in the Prophets, is said here, and in divers other places, to be of short continuance. It cannot therefore mean the Babylonish captivity, for that, in the Scripture account, is said to be long. This captivity is long. Jer. xxix. 28. The tribulation then, is to happen in the latter days.

If

If any one should be disposed to apply these prophecies to the *seventy* years captivity in Babylon, and the return from *thence*, he will have these difficulties to encounter with. In the first place, when the Jews were carried away captive *into Babylon*, they were not *then* dispersed *into all nations*; and, consequently, their being gathered from *all nations* cannot mean their being redeemed *from thence*. And then, secondly, their return from *Babylon* was not in the **LATTER DAYS**. And yet *similar* prophecies are expressly referred to the **LATTER DAYS**, not only by *Moses*, as we have seen, but by *Hosea* also, who lived long after him. For thus he speaks;—*The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice; afterward they shall return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness, in the* **LATTER DAYS** (a). But, to put this matter out of doubt, *Ezekiel*, who prophesied during the captivity itself, would hardly have prophesied of their return *from thence*, as of a return

(a) *Hosea*, iii. 4, 5.

that was to happen in the **LATTER DAYS**. And yet he prophesies in this manner.---*After MANY DAYS* (speaking of those who should oppose the return of the Israelites) *thou shalt be visited, in the LATTER YEARS thou shalt come into the land, upon the people that be gathered out of the nations; in that day, when my people of Israel dwelleth safely, thou shalt come up against them;---it shall be in the LATTER DAYS (b).*

But what clearly demonstrates that the redemption of Israel is still to come, is, the continuance of the blessing which will be given.---*With everlasting kindness wil I have mercy on thee,* says the Lord (c). It is prophesied too, *that there shall be an high way for the remnant of his people which shall be left from Assyria, like as it was to Israel in the day that he came up out of the land of Egypt (d):---And God will plant them upon their land; and they shall NO MORE be pulled up out of their land, which he hath given them, saith the Lord their God (e)!*

(b) Ezek. xxxvii. 8-16.
xi. 10.

(c) Amos ix. 15.

(d) Isaiah lii. 8.

(e) Isaiah

Prophecies of this kind are so incontestibly in our favour, that it will be worth our while to select a few of them. Thus *Isaiab* foretels a time when *their teachers shall not be removed into a corner* ANY MORE (f).---Thou shalt weep NO MORE (g).---Look upon Zion, says he, the city of our solemnities: Thine eyes shall see *Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall EVER be removed, neither shall any of the cords thereof be broken* (h).---He farther assures us, that *Israel shall be saved in the Lord with EVERLASTING salvation* (i). Thus too saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, behold I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury: Thou shalt NO MORE drink it again (k).---The Redeemer shall come to Zion, and, as for Me this is my covenant with them, saith the Lord; my spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor

(f) *Isaiab xxx. 20.*
Isaiab xxxiii. 20.
 li. 22.

(g) *Isaiab xxx. 19.*
 (i) *Isaiab xlv. 17.*

(h) *Isaiab*

out of the mouth of thy seed's seed, saith the Lord, from henceforth and **FOR EVER** (l)!

---I will make thee an **ETERNAL** excellency, a joy of **MANY** generations (m)!---**EVERLASTING** joy shall be unto them (n),---I will make an **EVERLASTING** covenant with them (o)!---Thou shalt **NO MORE** be termed, forsaken; neither shall thy land **ANY MORE** be termed, desolate (p)!---The voice of weeping shall be heard **NO MORE** in thee (q).

Ezekiel too has many prophecies to this purpose. In particular, he tells us, that there will come a time when the Jews shall be **NO MORE** a prey (r).---They shall receive **NO MORE** the reproach of famine among the Heathens (s).---My sanctuary, says God, shall be in the midst of them for **EVER MORE** (t).---Neither will I hide my face from them **ANY MORE** (u).

Joel too assures us, that God's people the Jews shall (after a certain time) **NEVER** be ashamed (v).---For Judah shall dwell **FOR**

(l) Isaiah lix. 20, 21. (m) Isaiah lx. 15. (n) Isaiah lxi. 7. (o) Isaiah lxi. 8. (p) Isaiah lxii. 4. (q) Isaiah lxi. 19. (r) Ezek. xxxiv. 27, and xxxvi. 15. (s) Ezek. xxxvi. 30. (t) Ezek. xxxvii. 26—28. (u) Ezek. xxxix. 29. (v) Joel ii. 26, 27.

EVER, and Jerusalem FROM GENERATION TO GENERATION (w).---For the Lord, says Micah, shall reign over them in Mount Zion from henceforth, even FOR EVER (x)!---Though I have afflicted thee, says the Almighty by his prophet Nabum, I will afflict thee NO MORE (y).---For men shall dwell in Jerusalem, and there shall be NO MORE utter destruction, but Jerusalem shall be safely inhabited, says the Lord, by his prophet Zechariah (z).

There are many passages in the *Psalms* too, that may be applied to this blessing. And thus, we may truly say, have all the Prophets, even as many as have spoken, foretold of those days!

Now as those prophecies (those especially, where it is said, *they shall NO MORE be pulled up out of their land*, or to that purpose,) have never been fulfilled in any degree or manner; so they cannot possibly respect any event but the *conversion* of the Jews; and, in consequence of that, their *restoration* to the promised land.

(w) Joel iii. 20.
hum, i. 12 and 15.

(x) Micah. iv. 7.
(z) Zech. xiv. 11.

(y) Na-
(v)

Of that glorious event, as I have before observed, our Saviour likewise prophesied, when he gave the Jews some signs whereby they might know that their redemption was drawing nigh (a). For redemption, in that place, (Ἀπολύτρωσις) certainly means deliverance from a state of captivity. And as we are plainly told that this redemption is to be after their dispersion into all nations, so nothing can be meant by it but their conversion and restoration. And, to put this matter out of all doubt, St. Paul assures us that God WILL graff them in again (b):—That blindness in part is happened unto Israel, until the fulness of the Gentiles be come in (c). And when this is come to pass (and certainly it is not yet come to pass,) then, says he, all Israel shall be saved (d).

It may be worth our while to add here the prophecy of Tobit, as it was published by our famous Mr. Mede. It differs indeed from our copies, but has greatly the appearance of authenticity and truth.—It was no unusual thing

(a) Luke xxi. 28.

(b) Comp. Rom. xi. 23 and 26.

(c) Rom. xi. 25.

(d) Rom. ii. 26.

among the ancients for a man upon his death-bed to be endued with the spirit of prophecy; and under this circumstance was Tobias when he called his son Tobias, together with the six sons that were born unto him, and he said unto him *

My son, thou knowest that I am worn up with years: Take heed therefore, that, after my death, thou tarryest not too long at Nineveh; for thou knowest that the prophecy of Jonas the prophet shall be fulfilled.

Wherefore take thy sons, and whatever thou hast, and go into the land of the Medes; for there shall be peace there for an appointed time.

But the rest of our brethren of Israel, who are in Jerusalem, shall all of them go into captivity, and Jerusalem, and the mountain of the house in the high wood, shall become an heap, and it shall be desolate for a short time (e).

* This prophecy of Tobias was published, partly in Hebrew and the whole in Latin, by our famous Mr. Mede, and is from him translated.

(e) For so, and in almost the same words, Micah had before prophesied, in the beginning of the reign of Hezekiah, at which time Tobias was carried into captivity. See Jerem. xxvi. 18. and Mich. iii. 12. *Mede.*

Then

Then shall the children of Israel go up, and rebuild the city and the temple; but not according to its former structure; and they shall continue there many days, even till some ages be fulfilled.

Then shall they go into a very long captivity (f): But our holy and blessed God shall remember them; and gather them from the four quarters of the world.

Then shall the holy city Jerusalem be restored, and its buildings shall be famous and beautiful; the temple also shall be splendidly

(f) In the Greek version, whether by chance or design, those words (Then shall they go into a very long captivity) are left out. But the omission is but too manifest. For the consequence is, that the following passages do not accord with those that go before: For a return and restoration from a captivity different from the former is spoken of, of which there is yet no mention made above.

I suspect indeed that that clause was left out on purpose, since, by determining that those things which the Prophets have said about the glorious restoration of the Jews and the future conversion of the Gentiles, were not to be fulfilled till the last return of the Jews,—they seem to favour the opinion of the *Chilists*. Upon this account it was that *Jerom* omitted, in this place, not only that clause, but two whole paragraphs, that so he might interpret what follows, concerning the turning of the Gentiles to the Lord, to their present calling. But how slightly *Jerom* performed his version, and what credit is due to him, the reader may easily judge from his preface to that version.

As, says he, there is a near affinity between the Chaldee and Hebrew tongues, when I had met with a man who was very skilful in both languages, I bestowed the labour of one day, and what he spoke in Hebrew, I caused to be wrote in Latin. *Mede.*

rebuild,

rebuild,

rebuilt, and it shall *never* be destroyed, as it hath been declared by the Prophets.

Then shall the Gentiles be converted, and worship God; and shall cast away the graven images of their gods, and shall give praise and adoration to His great name.

The horn also of his people shall be exalted before all nations, and all the seed of Israel shall celebrate and glorify His great name. Then shall all his servants who serve him with truth, rejoice; and all those who execute justice and piety shall exult and be glad (g).

And thus much shall suffice to prove that the Jews shall be *converted* and *restored*. We are in the next place to endeavour to point out *the time when* these prophecies shall be fulfilled.

In this enquiry we shall meet with no small difficulties, and shall, after all, perhaps rise no higher than *probability*. These difficulties, which we here meet with, are occasioned, first, by the defects in our chronology.

(2) This is exactly agreeable to what we meet with in the Prophets.

It

It may seem surprizing, but it is certainly true, that we have lost both the *day of the month*, yea, the *month itself*, and the *year too* in which our Saviour *Jesus Christ* was born. And this perhaps has happened providentially, that we might not be able to calculate the coming of the Son of Man to too great degrees of exactness. And hence, as it is commonly believed that we are behind hand in our computation, it *may*, and *will* happen, that *the Son of Man shall come as a thief in the night!* For when they shall say, peace and safety, destruction shall come upon them unawares, and they shall not escape. For as it was in the days of *Noah*, when they despised all warnings,---were eating and drinking,---lived in luxury and dissipation, *till the flood came and destroyed them all*;---even so shall the coming of the Son of Man be!---He himself hath said, when the Son of Man cometh shall he find faith on the earth (b)?---Whereby he intimated that there would be few then living, who would believe that his coming was

(b) St. Luke xviii. 8.

at hand!---Yet let us, in God's name, be wise. And though we know not *the hour*, nor *the day*;---yea, though we know not so much as *the year* in which the Son of Man shall come;---yet let us carefully remember the caution which he gave unto us, and to all;---I say unto you, *watch (i)!*

Another difficulty which perplexes our calculations in this case, is, the uncertainty we are under with respect to the *Æra* from which the Prophets themselves commence their computations.---But, notwithstanding these difficulties, we may settle the matter with no small degree perhaps of *probability*. But as we cannot pretend to go farther than probability, the calculations which I shall now lay before my readers shall be *short and easy*.

Now we may observe in the first place, that it is plain, from the *Revelation* of St. John, that there will be *two Resurrections (k)*: One, at the *commencement*, and another at the *expiration* of the *Millennium*. And whoever considers the prophecy of *Daniel* attentively, will

(i) St. Mark xiii. 37.

(k) Rev. xx. 4, 5.

easily perceive that it *ends* with the commencement of the Millennium. For he speaks not of a general, but of a particular resurrection. Many of them, says he, *which sleep in the dust of the earth shall awake* (l). And similar to this is that passage in St. John. *But the rest of the dead lived not again until the thousand years were finished* (m).---It seems now to be universally acknowledged, that *Daniel's days are days of years*.

When then we consider that *Daniel is to stand in his lot at the end of the days* (n), that is, at the end of the 1335 days, mentioned in the very verse before; we shall soon be convinced, that the end of those years is the beginning of the Millennium. For then it is that *Abraham, Isaac, and Jacob,---Daniel, and other Holy Men, shall be raised from the dead: And then will God perform that promise which he made to Abraham* (o), but hath not yet ful-

(l) Dan. xii. 2. In the Septuagint it is not (Καὶ ἡ ἀνάστασις τῶν νεκρῶν) *The many who sleep*: (But it is Καὶ ἡ ἀνάστασις τῶν νεκρῶν) *Many of them that sleep*. Which plainly points out a partial resurrection. (m) Rev. xx. 5. (n) Dan. xii. 19. (o) To Abraham, Gen. xiii. 15, and xv. 7, and xvii. 8. To Isaac, Gen. xxvi. 3. To Jacob, Gen. xxxv. 12. To all three, Exod. vi. 4, 8. Deut. v. 8, and xi. 21, and xxx. 20. See also Mr. Mede's answer to Dr. Twiss's sixth letter.

filled (p):—Unto THEE will I give the land of Canaan, the lot of your inheritance!—In another place, he speaks of cleansing the sanctuary; viz. at the end of 2300 days (g). And this *cleansing*, I suppose, is that *blessing* which he elsewhere says should happen at the end of 1335 days (r). And yet again, in another place he says, that from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up,—that is, as I understand the place, from the one event to the other, shall be 1290 days (s). In another place he says, that a little corn was to practise and prosper for a time, times, and an half; that is 1260 years (t). And St. John says, that the holy city shall be troden under foot forty and two months, which is likewise 1260 years (u).—Let us see now how these numbers may be accommodated to facts, supported by

(p) Acts vii. 5. (q) Dan. viii. 14. I know very well, that the generality of interpreters apply this prophecy to Antiochus Epiphanes. But it is utterly impossible, upon that interpretation, to account for the 2300 days, be they days or years. For from the pollution of the altar, to the cleansing of it were precisely three years. Vid. Usseri Annales, p. 335. (r) Dan. xii. 12. (s) Dan. xii. 11. (t) Dan. vii. 25. (u) Rev. vi. 12 and 14.

history;

history; and how they may be reconciled with one another.

I. In the first place then, when Daniel wanted to know how long should be the vision concerning the daily sacrifice, he was told that it should be until 2300 days, at the expiration of which time, the sanctuary is to be cleansed (v). Now the only difficulty here is to fix upon a proper era, from whence to begin our computation. — Now nothing can be more probable, than that the era of this vision begins with the first remarkable event which this vision is designed to inform us of. And indeed, if we should reckon 1335 years forwards from the time that a daily sacrifice was taken away, and from the year so determined, should reckon 2300 years backwards, and should then fall upon the very year in which the first remarkable event happened, which this vision is designed to inform us of, it could not, I think, be much doubted, whether we had hit upon the true era of that vision. Now that seems to be the case here. For, the

(v) Dan. viii. 14.

first event that the vision, we are now considering, informs us of, is, the destruction of the *ram* by the *be-goat*; that is, the ruin of the *Persian* kingdom by *Alexander**: For so far the vision seems to be interpreted by the *angel* (w). Now this happened in the year *before Christ* 329 (x). For though *Darius* was slain in the year *before Christ* 330, yet, as *Bessus* was retired with some forces in hopes of regaining the kingdom (y), the *Persian* kingdom cannot be said to be *destroyed*, 'till this design of his was brought to nought, which was not 'till the year *after*, viz. the year *before Christ* 329. To this number add 2300, and we shall come to the year of *Christ* 1971; — the year in which I suppose the *Millennium* will begin. For, in the second place,

II. *Blessed*, says *Daniel*, is he who waiteth, and cometh to the thousand three hundred and five and thirty days (z); which are to be computed from the time that the *daily sacrifice* was taken away, as appears plainly from the preceding verse. Now *Jerusalem* was taken by

* According to the commonly received opinion. (w) Dan. viii. 20, 21.

(x) Vid. Usserii Annales, p. 184.

(y) Idem.

(z) Dan. xii. 12.

the *Saracens* in the year of our Lord 636 (a); and then also may the daily sacrifice be said to be taken away. To the year then 636 add 1335, and we shall come to the year of *Christ* 1971, as we did before.—In the third place,

III. *Daniel's beast* was to make war with the *Saints*, and to overcome them, for a time, times, and an half (b). *St. John* too says, that the *holy city* shall be troden under foot of the *Gentiles* 42 months (c); which is exactly equal to a time, times, and an half; or 1260 years. Since then the time is the same, the beast, or power described, must be the same also. Now *St. John* says, that the number of the beast is 666 (d): A number that has puzzled our expostors extremely. But suppose now that *St. John* only meant to point out the year from whence the 1260 years are to be computed. Now these two numbers added together, will bring us to the year of our Lord 1926. And from that time, I suppose, the *beast with seven heads and ten horns* will never be able to make

(a) *Helv. Cronolog.*
xiii. 5.

(d) *Rev.* xiii. 18.

(b) *Dan.* vii. 25.

(c) *Rev.*

war with the saints, and to prevail. But no sooner shall *this* beast be destroyed, than another shall arise, who shall have two horns like a lamb, but shall speak like a dragon (e). This power, which is to be the image of the beast that was before him (f), will be that very Antichrist, as I believe, that the scriptures are so very full of. Then will that man of sin be revealed! And then will that ABOMINATION OF DESOLATION be set up, which is spoken of by Daniel the Prophet (g)! And then will the end come (h)! For, in the fourth place,

IV. From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, shall be, says Daniel, 1290 days (i). Now Jerusalem, as we have before observed, was taken by the Saracens in the year 636. To this number add 1290, and we shall come to the year of Christ 1926, as we did also in the last article.

(e) Rev. xiii. 11.
xxiv. 15.

(f) Rev. xiii. 12.

(g) St. Matt.

(h) St. Matt. xxiv. 14. and 1 Cor. xv. 24.

(i) Dan. xii. 11.

Now, since, in the *first* and *second* articles, we were computing the commencement of the Millennium, and did, in both computations, though made from *different* prophecies, determine it to be on the *same year*:

Since, in the *third* and *fourth* articles, we were computing the appearance of *Antichrist*, and have, in both computations, though drawn from *different* prophecies, fallen upon the *same year*.

Since, according to these computations, the reign of *Antichrist* himself is made to be 45 years, which is exactly equal to the difference between *Daniel's* 1335 and 1290 years.

And since, according to these computations, all *Daniel's* numbers are accounted for, and also reconciled with *St. John's* numbers, which also relate to the *same prophecy*;—this makes it highly probable, that we have hit upon the truth; and if what has been delivered be indeed the truth, there can be nothing of greater concernment to the Christian church (k).

But

(k) About 15 years ago I published some of these observations, in a small pamphlet, entitled, *An Explanation of some Pro-*

But I have already spent too much time to pursue these reflections any farther at present; — and therefore I shall conclude for the present, with desiring you to join with me in the following prayer to the Almighty.

Do thou then, O thou God of truth, who knowest all events, and to whom all things are naked and open, whether past, present, or to come; — who hast revealed to thy servants the Prophets the times and the seasons; the rise and fall of Empires; with all the changes they shall undergo: — Do thou be pleased so to enlighten our understandings; so to direct our enquiries, and to fix our attention so deeply, that we may see the things which belong to our peace before they be hid from our eyes; — that we may reform our lives; — live according to thy laws; — and find a place of safety when thou shalt arise to shake terribly the earth! And this we beg through Jesus Christ our Lord! To Whom, with Thee, O

Prophecies in Daniel; and they are here enlarged, and perhaps improved. But, notwithstanding these seemingly nice agreements, I must freely own that I am not perfectly satisfied with these calculations. The reader perhaps will see my reasons hereafter.

Father, and Thee, O Holy Ghost, three Persons, and one God, blessed for ever, be ascribed, as is most due, all honour and glory, might, majesty, dominion, and power, now and for ever! Amen.



III.

St. LUKE, Chap. xxi. Ver. 28.

*And when these things begin to come to pass, then
look up, and lift up your heads; for your re-
demption draweth nigh.*

*** N a former discourse upon these
* I * words, I proposed to prove, in the
* * first place, that the Jews will cer-
*** tainly be converted, and restored
to the promised land. I was to endeavour,
in the second place, to point out the *time when*,
and the *manner* in which it will be brought to
pass. This, I observed, would lead us to
explain divers prophecies both in the *Old* and
New Testament. And then I proposed, in the
last place, to make such reflections and obser-
vations as may induce us so to reform our
E 4 lives,

lives, that we may find a place of safety, when God shall arise to shake terribly the earth.

The first of these particulars I have already established beyond all possibility of doubt, from the *miraculous* preservation of the Jews, (for such surely we must think it,) of which the whole world have for ages been, and still are witnesses; and from abundance of Prophecies produced from the *Old and New Testaments*.

I then proceeded to determine the time when the redemption prophesied of will be brought to pass; and, from divers Prophecies in *Daniel* and *St. John*, I made it extremely probable, that, allowing for some defects in our chronology, (and some undoubtedly there are,) the *Millennium* would commence about the year of our Lord 1971; and that somewhere in the period of 45 years, immediately preceding that date, *Antichrist* would make his appearance, who is called by *Daniel* the *Little Horn* (a), and the *Man of Sin* by *St. Paul* (b). Now since we have great reason

(a) Dan. vii. 8, 11, 20—26. Dan. viii. 8—12.

(b) 2 Thess. ii. 3—12.

to believe that the coming of the Son of Man will not be delayed much above 200 years from this time ;—indeed, if the well-known tradition of the Jews could be depended upon, this observation must certainly be admitted ;—since, in all probability, (as we shall see more fully hereafter,) the first conversion of the Jews will happen *long before* the commencement of the *Millennium* ;—and since there are at this time in the world *some* of those *signs* and *tokens* which *Christ* did say *should* come ;—*Famines*, for instance, and *Earthquakes* in *divers places* ;—therefore, whether these be signs to the *Jews* ;—or whether they portend approaching judgments to the *Gentiles*, it will certainly be our wisdom to attend to these things so far at least, as to make *Him* our friend who alone can protect us in every time of trouble !

As to *Earthquakes*, we have certainly heard of more within these few, that is, within these thirteen or fourteen years, than were ever heard of, in an equal space of time, since the foundation of the world. I believe, I may venture to say, that the history of the whole world

world will not inform us of an equal number. For years together there was scarce a week passed in which we were not alarmed: Nor is there a known place upon the globe that has not been shaken!

Little philosophers may amuse themselves with accounting for these dreadful phenomena from *natural* causes. Great ones, I am sure, have hitherto explored those causes in vain. No satisfactory solutions have yet been given. Yet Earthquakes *may* have *natural* causes; and I doubt not but they have.---But what then?

---They have *moral* as well as *natural* causes, and we, as *moral* agents, ought certainly to be alarmed. Let us account for them in what way we can;---what satisfaction will our solution give us!---They must still be looked upon as *natural* evils! And as we are sure from the attributes of God, that if there never had been *moral*, there never had, nor could have been *natural* evil, we ought to take both solutions into our account; and then, I am sure the very frequent repetition of these dreadful phenomena cannot but alarm.

In the New Testament, and particularly in the *Revelation of St. John*, we have several Prophecies concerning *Earthquakes* (c); and the generality of our writers do suppose that the language there made use of is emblematical of destructions, or revolutions in Kingdoms (d). They must therefore look upon Earthquakes as portentous. But I build not much upon this; since I cannot see why those Prophecies should not be interpreted literally. The famous *Pliny* has an observation that is well worth our notice. — *Nec vero simplex malum, aut in ipso tantum more periculum, sed par aut majus ostentum. Nunquam urbs Romana tremuit, ut non futuri eventus aliquis id prænuncium esset.* — “*It is not a single*
“ evil, nor is the shock itself so very dangerous;
“ but a proportionable, or a greater evil is por-
“ tended. Rome was never shaken, but some
“ event or other was foretold.” — As to the instances indeed that *Pliny* here refers to, we cannot support them, as we have no records of them left, that I know of. But after the

(c) Rev. vi. 12. xii. 13. xvi. 18. Apoc. in Cap. 6.

(d) Vide *Med. Clav.*

decease

decease of *Pliny* we shall meet with instances enough. — To mention some of them. — The most dreadful Earthquake that history gives us any account of, affected almost every part of the globe, and happened in the year of our Lord 115; and great were the troubles that presently ensued. The Jews became so outrageous, that they not only took up arms, but were savage enough to devour the flesh of their enemies. In the province of *Cyrene* they destroyed above 200,000 men; and in *Cyprus* above 240,000. Much about the same time the *Hagereni* in *Arabia* revolted; and indeed almost all the countries that had been conquered by *Trajan*. Nor were these the only misfortunes; for *Parthia*, *Armenia*, and *Mesopotamia* were lost (*e*). And thus, in this instance, is the observation of our naturalist confirmed!

Some years after this, there were some Earthquakes in several Roman provinces; and soon after the *Parthian* war broke out, the *Britons* revolted, and the *Catti* made irrup-

(*e*) Echard. Ecc. Hist. p. 301. Univers. Hist. Vol. XV. p. 141—143.

tions into *Germany* and *Rhetia*. This was about the year of our Lord 164, when *Rufinus* and *Aquilinus* were consuls (f). A few years after this, Rome was visited with farther calamities, and among these were Earthquakes. They were immediately succeeded by one of the greatest wars that Rome ever sustained, I mean that of the *Marcommani*, having many other warlike notions in their alliance (g).

In the year in which *Valentinianus* and *Valens* were the second time consuls, the city of *Nice* in *Bythmia* was destroyed by an Earthquake; and soon after, the greatest part of *Germa*, a city in the *Hellepont*, was destroyed by another. These are recorded by *Socrates*, and he thinks that they foretold the troubles which came at that time upon the churches (h).

Evagrius speaks of another Earthquake which happened in the year of our Lord 447, in the reign of *Theodosius II*, and what havoc the *Huns*, *Goths*, and *Vandals* made about

(f) *Univerf. Hist.* Vol. XV. p. 211—213. (g) *Univerf. Hist.* Vol. XV. p. 217, &c. (h) *Socrat. Ecc. Hist. Lib.* iv. cap. 11.

that

that time is well known. He afterwards mentions several others, and the history of those times presents us with a melancholy scene of wars and tumults, bloodshed and confusion (i).

Upon the whole then, we cannot but look upon Earthquakes, even supposing they may be accounted for in a philosophical manner, yet, I say, we cannot but consider them as instances of Divine displeasure, and forerunners of troubles that shall succeed them. And if so, the great and unexampled number that we of this age have heard of ought surely to alarm us. For the generality of them have looked more like *warnings* than *judgments*; and we may observe with *Pliny*, that the shocks themselves are not so much to be dreaded, as the dismal consequences they portend. As to *Famines*, God be thanked, we have heard but of few!---But that almost all Europe has, for two or three years, felt the hardships of great and unusual scarcity, cannot be denied. As to ourselves in particular, if we had not been relieved from abroad, we

(i) *Evag. Schol. Ecc. Hist. Lib. I. cap. 17.*

ad certainly felt the mischiefs of a famine! The poor have felt hardships enough as it is; and it certainly becomes men of all ranks to call their ways to remembrance, and to make their God their friend! For if we admit a Providence, we cannot consistently suppose that our ways are pleasing to Him. Let us only observe farther, that whenever famines overtake the world, which yet may God of his infinite mercy avert!—Pestilences will certainly attend them. And when these things shall come to pass, I cannot but persuade myself that some revolutions will happen in the world that will nearly concern the *Jews*.

As to the Earthquakes that we have heard of, they are not those, as I think, of which our Saviour spoke; for they are to be signs of their redemption from their *last* and *final captivity*; With which we shall be farther acquainted as we proceed.

It is my design to enlarge upon some particulars that I have hitherto touched upon but briefly; but as I shall therein differ from some writers of good note, I shall think it proper to produce some Prophecies in the first place, which

which I think, are pretty plain, before I come to those which may be more strongly contested. Some of these will fall in our way when we consider, as we proposed to do, the manner in which the conversion of the Jews will be effected, and the consequences of it.

And first, we may venture to observe that this event will be altogether *astonishing* and *miraculous*. *Human means* seem not to be all adequate to this mighty purpose: For how can we hope to prevail upon that people by argument and reason, when they and their forefathers have resisted the strongest arguments that were ever offered in support of any religion, for near two thousand years! Especially when we come to consider their vast numbers, and how *suddenly* their conversion will be effected: *Isaiab* speaking, as it seems, of this matter, assures us, *that before Zion travelled she brought forth: Before her pain came she was delivered of a man-child!* And then he breaks out into these holy raptures:—*Who hath heard such a thing:—Or who hath seen such a thing!—Shall the earth be made to bring forth in one day; or shall a nation be born at once!*

once!—For before Zion travailed she brought forth her children (k)! This certainly cannot be effected by human means, but is a work that requires the assistance of an Almighty hand!

How far they are ever likely to be prevailed upon by argument, may be partly guessed at from their behaviour in a great council of their nation, which was held in Hungary about 116 years ago (l). There met above three hundred rabbies; besides above 500 others, who, though real Jews, were not admitted into the council, as they could not produce registers of their descent. The question which was here debated was,---Whether Christ was come, or whether they were still to look for another. But upon this point they could not agree: And as to our Jesus, they were offended at the meanness of his birth; and objected to him, as their forefathers had done, his working miracles on the Sabbath day. Then stood there up one in the council, named Abraham, and expatiated on the miracles

(k) Isaiah, Chap. lxvi. 7, 8.

(l) See the Appendix to the Bp. of Clogher's Diss. on the Rev.

which *Jesus* wrought; and then demanded of them by *what power* they thought he wrought them?—They answered, and said,—by *magic*.—That by that art he first afflicted people with maladies; and then by the same art pretended to effect their cure. But to this blasphemous insinuation the rabbi boldly replied, — that *some* had been cured who had been diseased *even before Jesus himself was born*! Now though this observation, as we may easily suppose it might, reduced the opponents, for some time, to silence; yet they presently got the better of conviction; and solved the difficulty in this manner.—They supposed that the persons now mentioned, had been afflicted by some magician, or other, while in their mother's wombs; and that *Jesus* was so favoured and assisted by Satan, (so very blasphemous were they!) that he was enabled to dissolve the charm.

Add to this, that their prejudices then *were*, (and, I suppose, *still are*) heightened by the doctrines of the Papists. For when, upon a supposition that Christ *was* come, they wanted to know what rules and orders he left his church

THE PROPHECIES. 69

church to walk by, six of the *Romish* priests were called in;—who, instead of expounding the way of God more perfectly, preached up all the errors and superstitions, yea, and *idolatry* of the church of *Rome*; and very modestly insisted upon it, that *these* were the doctrines of *Christ* and his *Apostles*! But no sooner did the council hear this, than they were filled with astonishment and indignation. They rent their clothes, and cast dust upon their heads, and cried aloud, *Blasphemy, Blasphemy*! No *Christ*! No *Woman-God*! No intercession of *Saints*! No worshipping of *Images*! No praying to the *Virgin Mary*!—And thus all pleasing expectations vanished.

O *Rome*! What wilt thou have to answer for, when *Christ* shall come to judgment! Where wilt thou hide thyself when God shall arise to shake terribly the earth? What a just rebuke was here! And who, but thou, had not blushed and been confounded!—But *Rome's* children are of this world!—Their God is their belly!—They glory in their shame!—They mind earthly things!—They consider not what doctrines are true, but what

are profitable!—Profitable, not to *others*, but to *themselves*!

It would be happy too if Protestants, of all denominations, would review their belief and their practices. It is much to be wished that they would seriously consider, not only how far they have *fully* and *effectually* shaken off the errors of the church of Rome, but also how nearly they have approached, or come up to, the standard of *primitive* purity and perfection. If such a determination should be taken, (and pray God it may!) the golden rule, as it is commonly called, of *Vincentius Lirinensis*, would sufficiently prevent all great and fundamental errors (*m*). We understand the language of the sacred scriptures;—we have a large collection of *liturgies*, *councils*, and *fathers*; many of them *apostolical men*! So that it would be no very difficult matter to trace out the *faith* and the *practice* of the *Primitive Church*. And would but all parties sincerely resolve to be determined by *antiquity*, *universality*, and *consent*, what blessings would be

(*m*) Vincentius published the work here referred to about A. D. 434.

THE PROPHECIES 71

showed down upon us! Then would infidelity be ashamed, and the Jews, in all probability would see that God was with us of a truth! Whereas, in our present divided state, they neither know, nor is it possible they should know, to what sect they may join themselves with the greatest safety. And what then will they have to answer for who make divisions and offences contrary to the doctrine that was once delivered to the Saints! We pray for the conversion of the Jews, and therefore, no doubt, we wish it. When then we have so great an end in view, why, in God's name, will we not use the only probable means that we know of? Why will we not endeavour to provoke them to jealousy? May God incline the hearts of all Christians, and bring them to a steady resolution to observe his laws! —

But to return: — Though we cannot but blame the conduct of the Papists at this council, and have a right to charge them with confirming the Jews in their incredulity; — yet still we can by no means commend the candour of the Jews; for they seem to have been determined not to

embrace the Gospel. They would hear no arguments, no reason! And thus, perhaps, it will be with the generality of them, till the veil shall be taken from their hearts; till the fulness of the Gentiles be come in; till the spirit shall be poured on them from on high. Their conversion will be miraculous; it will be the undeserved gift of God! Nevertheless, we ought to discharge our duty; and let not the sin of their stubbornness be laid to our charge. It has been thought by some, and, I think, with great degrees of probability, that the conversion of St. Paul, was a type of the conversion of his country-men the Jews. And this opinion is founded upon these words of St. Paul, in his Epistle to Timothy:—*Howbeit, for this cause I obtained mercy, that in Me first Jesus Christ might shew forth all long suffering, for a pattern to them that should hereafter believe on him to everlasting life (a).*—He did it, says the text, *πὸς ὑπομimesιν*, as a sign or type of what he would do hereafter. As therefore St. Paul was a pattern or type of the

(a) 1 Tim. chap. i. 16.

Jews conversion, it is concluded that they will be converted *in the same manner* that he was; and that was by a visible appearance of our Saviour in the clouds, and an audible voice speaking to him from Heaven (a). Something of this kind seems to be intimated by the Prophet Zechariah. *And it shall come to pass in that day that I will seek to destroy all nations that shall come against Jerusalem. And I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications; and they shall look upon Me whom they have pierced; and they shall mourn for him, as one that mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon (p).* And to this we may add that saying of our blessed Lord, when he left the ungrateful city for the last time, and took his leave of them in these words; *Verily I say unto you, ye shall not SEE ME henceforth 'till*

(a) Acts ix. 3—5. xxvi. 13—16. (p) Zech. xii. 9—11.

ye shall say, *Blessed is he that cometh in the name of the Lord* (q) †

And if we admit that our Saviour's miracles had any *mystical meaning*, and some of them undoubtedly had, as when he cursed the barren fig-tree he tacitly denounced vengeance on them that did not grow in grace, and particularly on the Jews (r);—if, I say, the mystical meaning be admitted, then, I think, we may easily see *what was prefigured* in that famous miracle, when our Saviour walked on the water in a storm (s). I shall propose my conjecture, and then leave it to the consideration of my reader.

Our Saviour had been feeding five thousand men; besides women and children, with only five loaves, and two fishes. And straightway he constrained his Disciples to get into a ship, and to go before him to the other side, while he sent the multitudes away. By the time that the evening was come he was left alone; and going up into a mountain to pray, he continued all night, as appears by the context, in prayer to God: Now

(q) St. Matt. chap. xxiii. 39. (r) St. Mark, chap. xi. 13.
 (s) St. Matt. chap. xiv. St. Mark, chap. vi.

when his Disciples were got into the midst of the sea, there was a strong and contrary wind which lifted up the sea, and the ship was tossed with the waves. In this distress the Disciples saw Jesus walking on the sea, but knew not that it was Jesus. They had not yet faith enough to believe that he could do all things; and they had no conceptions that a man could walk upon the water! their fears suggested that it could be nothing but some evil spirit, and therefore they cried out for fear.

The compassionate Jesus, ever willing to relieve his creatures, and remove their fears, straitway spoke to them, and said,---*Be of good cheer, it is I, be not afraid!*---St. Peter, ever forward to express his zeal, and of a bold and daring spirit, answered his great Master with eagerness, and said, *if it be thou, Lord, bid me come unto thee on the water. And he said, Come!* Peter then descended from the ship, and, for some time, he also walked on the water.

But when he saw the wind boisterous, and the waves, perhaps, now and then intercepting the sight of his master, his faith failed him;---he was afraid, and began to sink; in this distress,

distress, like one overwhelmed with fear, and ready to perish, he cried unto his Lord, and said, *Lord save me!* Jesus then immediately stretched forth his hand, and caught him; — giving him, at the same time, this gentle rebuke, — *O thou of little faith, wherefore dost thou doubt!* And when they were into the ship, the wind ceased. Then they who were in the ship, when they saw what had been done, came and worshipped him, saying, of a truth, thou art the Son of God!

Nor did the miracle end here: — For no sooner were they gone over, and arrived at the land of Gennesaret, than the people of that country having knowledge of him, that is, hearing of this extraordinary miracle, — his walking on the water, and supporting Peter there, — sent out into all that country round about and brought unto him all that were diseased, and besought him, that they might only touch the hem of his garment; and as many as touched him were made perfectly whole! — To apply this then to the point in hand.

We know then from the Revelation of St. John, and other passages of scripture, that

waters

waters are emblematical of people (8). Let us now suppose that Jerusalem is inhabited by Jews, who shall have embraced Christianity: And that this will be the case hereafter is certain from the Prophets in general, as we have seen before: Let us suppose farther, that the neighbouring nations shall go against it to destroy it: and that this also will be the case hereafter, is certain from the writings of the Prophets, as we shall very fully see as we proceed. In the mean time we may be assured of this by the Prophet Zechariah. For thus he prophesies; *I will destroy all nations, saith the Lord, that shall come against Jerusalem.* And, that this is still to come, is evident: For thus saith the Lord of Hosts; *I will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace, and of supplications; and they shall look upon the whom they have pierced; and they shall mourn for him, as one that mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born.* In that day, that is, at that time,

(8) Rom. Chap. xii. 15. Isaiah viii. 7.

there

there shall be a great mourning in Jerusalem, as the mourning of Haddadrimmon, in the valley of Megiddon!—And in that day there shall be a fountain opened to the house of David (u).—So sure therefore as the Jews have not yet thus mourned in any siege that has happened;—so sure as no fountain has at such a time been opened to the house of David;—so sure as the Jews have not yet seen him whom they pierced;—so sure is it, that this attempt upon Jerusalem, which is here spoken of by the Prophet, is still to come.

The city of Jerusalem, encompassed with armies, is very fitly represented to us by a ship in the middle of the sea, driven with the winds, and tossed!—Let us then suppose farther, that our Saviour should, at that time, appear in the clouds, to encourage and strengthen his people. And for saying this we have, as we have seen, the authority of the Prophet. For they shall then look on him whom they pierced. Encouraged then by this appearance, we may easily suppose farther, that the Jews will leave

(u) Zech. xii. 10, xiii. 1.

their city, and venture to attack their enemies. All this is fitly represented to us by our Saviour's appearance to his Disciples, and by St. Peter's venturing to leave the ship, and struggle with the wind and waves.

But when they come to see the number of their enemies, and their power, we must not wonder if their faith should somewhat fail them; and they should be in jeopardy and fear. *But then, says Zechariah, they shall mourn; and then, like St. Peter, will they call upon the Lord to save them!—then will the Lord be jealous for his people, and then will he save his chosen! then will he destroy those nations that shall come against Jerusalem; and then shall his people be at rest! This answers to the calm which succeeded the storm in the miracle, and then will they all acknowledge, —Of a truth, Thou art the Son of God! Others also, who shall hear of this wonderful appearance, and the salvation that followed, shall, like the men in the land of Gennesaret, seek to him for safety, and acknowledge Christ to be their Lord and God! and, as in the first case, as many as touched him were made perfectly*

to DISSERTATIONS ON

*factly whole; so, in this latter case, Nay that
might in His shall not be confounded!*

There is yet another circumstance attending this miracle, which, I think, deserves our notice. It was in the *fourth watch* of the night, that is, at the very *latter end* of the natural day, when our Saviour was seen walking upon the water. For as the Jews began their day at six o'clock in the evening, so they divided their night into *four watches*. The *first watch* continued from six o'clock till nine; — the *second*, from thence to midnight; — the *third*, from midnight to cock-crowing, or three o'clock in the morning; — and the *fourth* from thence to the beginning of the natural day. Since then it must have been at the *end* of the *fourth watch*, that is, at the *end* of the night when our Saviour was seen walking on the water, to succour his Disciples, so we may presume that he hereby meant to intimate, that the Jews should not be finally delivered from their distress 'till the time of his second coming was at hand.

But

But it is now time to return to St. Paul, whose conversion, we said, was a type of the conversion of his countrymen the Jews. It may be worth our while to consider in what respects it was so.

In the first place then we may observe, that St. Paul was once a violent persecutor of those who believed in Jesus; and that he was not satisfied with persecuting them in Jerusalem, but, being exceedingly mad against them, he persecuted them even unto strange cities (v). And in this respect he is paralleled by the Jews, who pursued the preachers of the Gospel from place to place, and, wherever they went, endeavoured to raise a persecution. And even to this day, they continue the most bitter enemies of Christianity; and though they are not powerful enough at present to annoy us, yet they continually pray for the utter ruin and extirpation of Christians (w). But though they have not power now, nothing hinders but they may have power hereafter; and when that shall be the case, it is not at

(v) Acts xxvi. 11.
et alibi.

(w) Buxtorf. Syn. Jud. p. 234, 235.

all unlikely that some part of them may persecute their believing brethren. But, in the second place,

St. Paul, in the very height of his zeal and malice, found mercy of the Lord, and was converted. In like manner, the Jews, though persisting to the last in their incredible hatred to Christians, yet God will have mercy on them; and receive them again to be His people, and He will be their God. In the third place,

St. Paul was converted by extraordinary means, and in a most miraculous and astonishing manner;—by a visible revelation of Jesus Christ in his glory from Heaven. In like manner may the Jews be converted, not by such means as were the rest of the nations, but by the revelation of Jesus Christ from Heaven;—to some of them at least, and their report will be credited by others, who shall thereupon believe and be saved.

For, in the fourth place, they who accompanied St. Paul when Christ appeared to him, saw indeed the light, and were amazed; but St. Paul alone saw the Lord, and heard the

voice

voice that spake unto him (x). In like manner, this revelation of Christ from Heaven is like to be most apparent to *the Jews*, wherever it shall happen, but not so to *the Gentiles* with whom they shall live. The light indeed of his Glorious Presence shall be such as the Gentiles themselves shall take notice of: but those only who *pierced him* shall *bear his voice, and see him*. In the fifth place, we may observe,

That of all the Apostles, *St. Paul* was called the last; and that when he was once converted, he became the most zealous Apostle that our Saviour had, making up for that which had gone before: in labours more abundant than they all!

In like manner, the Jews are to be called after all the nations in the Roman empire; and when they are converted, it cannot be thought wonderful, if they shall be the most zealous and fervent of the nations: for by them perhaps will be fulfilled that which is spoken of by *Daniel*,—*Many shall run to*

(x) Acts ix. 7.

and fro, and knowledge shall be increased (y)!

In the next place,

If we consider St. Paul's conversion, we must readily confess, that it is sufficient to convert all who hear of it. He who was so zealous a *persecutor* of Christ, and his religion, was, of all people in the world, the *least likely* to be converted to it. When then we find *him* converted, and converted too in so very extraordinary a manner, as by an *immediate vision*, and a *particular conversation* with that very person who had been crucified, and whom he had so violently persecuted, we have a powerful motive indeed for conviction! St. Paul certainly judged it to be so, by his repeating it so often; and when he insisted upon this before *Agrippa*, *it almost persuaded him to be a Christian*. Now the Jews hatred to Christianity is known to *the whole world*; and therefore the miracle of *their* conversion will be the more powerful to convert the nations of the world, not yet Christians, than the conversion of St. Paul was: Since the

(y) Dan. xii. 4.

testimony

testimony of such a number must exceed the testimony of a single man. In the last place,

'Till St. Paul was converted, the Gospel had made but small progress among the *Gentiles*; but when *he* became their Apostle, its spreading was truly wonderful! and thus, 'till the calling of *the Jews*, the *general conversion* of the Gentiles is not to be expected; but *the receiving of Israel shall be the riches of the world* (z); forasmuch as by their restitution, *the whole world* shall come unto Christ. And then will be fulfilled that Prophecy which saith, *I will give thee the Heathen for thine inheritance, and the utmost parts of the earth for thy possession* (a)!—In these respects then was St. Paul a type of the conversion of his countrymen the Jews;—*He was a pattern to them who shall hereafter believe in Christ to everlasting life* (b).

G 2

And

(z) Rom. xi. 12—15. (a) Psalm ii. 8. (b) I have borrowed most of these observations from our excellent Mr. Mede; an author with whom all divines should be well acquainted. In his answer to Dr. Twisse's second letter, he gives us an account of our Saviour's appearance to a considerable number of Jews in *Arabia Felix*, about A. D. 370, or, as some think, an hundred years before. This account was first published, in the Western world, by *Nicolaus Galonius*, in Greek and Latin, from a Greek Ms. brought from the *East*. *Baronius* too has published, from a *Vatican Ms.* an account of a
perfe-

And thus have we, in a great measure, seen the mercies and loving-kindnesses of the Lord to his people. As for his enemies indeed he shall clothe them with shame. But ~~who~~ these enemies are, and how grievously they will be punished, must be learnt from other prophecies; and as there, as hitherto, we shall stand in need of assistance, I must earnestly desire you to join with me in the following prayer to the Almighty.

Do thou then, O thou God of truth, who knowest all events, and to whom all things are naked and open, whether past, present, or to come;—who hast revealed to thy servants the Prophets the times and the seasons; the rise and fall of Empires; with all the changes

persecution which raged in that part of the world, and was raised by *Dunaan* a Jew, who had gotten the kingdom of the *Omerites*, and meant to extinguish the Christian city and nation of *Nargon*, which was subject, as many other small *reguli* were, to that kingdom. And this persecution is supposed to have happened a little before that conversion which is taken notice of in the *Mss.* published by *Gulonius*. If these pieces of history could be well established, they would greatly strengthen our opinion. And the pains of the learned would certainly be recompensed, if they would make some farther enquiries into these matters. There are, no doubt, many other books and *Mss.* in the Eastern world, which, if they could be come at, would throw great light up on the sacred Scriptures.

The reader, if he pleases, may likewise consult *Salé's* Prelim. Disc. p. 31, 35.

they

they shall undergo :—Do thou be pleased so to enlighten our understandings ; so to direct our enquiries, and to fix our attention so deeply, that we may see the things which belong to our peace before they be hid from our eyes ;—that we may reform our lives ;—live according to thy laws ;—and find a place of safety when thou shalt arise to shake terribly the earth ! And this we beg through Jesus Christ our Lord ! To Whom, with Thee, O Father, and Thee, O Holy Ghost, three Persons, and one God, blessed for ever, be ascribed, as is most due, all honour and glory, might, majesty, dominion, and power, now from henceforth, and for evermore ! Amen.

IV.

St. LUKK, Chap. xxi. Ver. 28.

And when these things begin to come to pass, then look up, and lift up your heads, for your redemption draweth nigh.

***** IN my last discourse I endeavoured
 * I * to shew the manner in which the
 * * Jews shall be converted; and I
 ***** proved from several prophecies, in
 the Old Testament, that it would be *sudden,*
astonishing, and *miraculous.*—I endeavoured
 farther to illustrate this matter, from that nota-
 ble miracle of our blessed Saviour's, when he
 walked upon the sea, and supported his ser-
 vant St. Peter, in the storm. And then I
 proposed the conversion of St. Paul, as a *type*
 of the conversion of his countrymen, the
 Jews;

Jews; and then shewed in *what* respects he was so.

I have already hinted that there will be more conversions of the Jews than one. But the world has hitherto had no such expectations; and such grand scenes therefore cannot be displayed at once. Most of the Prophecies which we have hitherto produced, concern, as I believe, their *last and final restoration*; which, when it shall be fully completed, will be truly wonderful and striking! That will presently be followed by the *great and terrible day* of the Lord. But prior to that day, we may expect the appearance of the prophet *Elijah*: for thus speaks the Lord of Hosts by his prophet *Malachi*:—*Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. And he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and smite the earth with a curse (a).*

Now this Prophecy, although it might be, and was in part fulfilled, by the appearance of

(a) Mal. cap. iv. 5, 6.

John the Baptist, has certainly respect to times to come; because, in the first place, our Saviour speaks of the future appearance of *Elijah*, even after the Baptist was beheaded. And then, secondly, the *Elias* whom he said should come, was to do that which it cannot be pretended the Baptist did;—for our Saviour assures us, that *Elias shall restore all things*. (b)
 — This seems to be that time of *restitution* which St. Peter speaks of in the Acts. Repent, says he, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you: whom the Heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began (c).

Commentators are not agreed about the meaning of the word *restitution*. But commentators, in general, seem to me to delight in puzzling: and for one difficult text which they happily explain, they obscure an hundred

(b) St. Matt. chap. xvii. 12. St. Mark, chap. ix. 12.

(c) Acts, chap. iii. 19, 21.

texts, which, in themselves, are plain and easy. — The word ἀποκατάστασις, here properly translated *restitution*, is used, both by our blessed Saviour (d), and his prophet Malachi (e), when they are speaking of *Elijah*. It may therefore be fairly presumed, that whatever the meaning of the word ἀποκατάστασις, *restitution*, has, when used by St. Peter, the same meaning it has also, when used by our Saviour, and his prophet Malachi. Now the *restitution* which St. Peter speaks of, is undoubtedly a *restitution* which shall be brought about at the end of the world: For God, he says, shall send Jesus Christ, which before was preached unto you: whom the Heavens must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. — Thus clearly, and thus indisputably does St. Peter prophesy of the time of restitution. — The nature of it, we may partly learn from Malachi. Speaking then of *Elijah*, of him who, according to our Saviour, is to restore all things,

(d) St. Matt. chap. xviii. 11. St. Mark, chap. ix. 12.

(e) Mal. chap. iv. 6.

— he says, according to the *Septuagint* translation, that he shall turn the heart of the father to the son, and the heart of a man to his neighbour (f). — That is, he shall establish that love and charity which is the fulfilling of the law; and so shall usher in that blessed time, of which the prophet *Isaiah* speaks, in such lofty raptures:—That blessed time, when they shall beat their swords into plow-shares, and their speeres into pruning-hooks: When nation shall not lift up sword against nation; neither shall they learn war any more! And then he breaks out into this pathetic exhortation, — O House of Israel, come ye, and let us walk in the light of the Lord (g)! — *Elijah* then shall restore the true worship of the true God.

And, indeed, this seems to have to have been typified by *Elijah* himself, in the reign of *Abab*. — There had been a general apostacy; — *Elijah* had withdrawn himself from *Israel* for three years and a half; and the Lord had concealed him, during that time, from the strictest search of *Abab*. — But, on a sudden,

(f) Καὶ ἀποκαταστήσει καρδίαν πατρός πρὸς υἱόν, καὶ καρδίαν ἀνδρός πρὸς τὸν πλησίον αὐτοῦ. Mal. iv. 6.

(g) *Isaiah* ii. 4, 5.

he shewed himself unto *Abah*; and at the same time prayed unto the Lord and said:---
 Lord God of *Abraham*, *Isaac*, and of *Israel*, let it be known this day that Thou art God in *Israel*, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again!--Nor did he pray in vain: For fire fell from Heaven, and the hearts of the people were turned back again;---for they cried, and said,---The Lord, he is the God! The Lord, he is the God (*b*)!----And thus probably it will be when the end of all things is at hand. *Israel* will again apostatize; and *Elijah* will again restore them.

But whatever may be meant by the word *restitution*, yet if it be once granted, and granted, I think it must be, that our *Saviour*, *St. Peter*, and *Malachi*, spake of the same *restitution*, then it must undeniably follow, that the appearance of *Elijah* is still future; for the *restitution* they spake of is, without all perad-

(*b*) 1 Kings, xviii. 39.

venture, *future*. There can therefore be no reason to doubt, whether our Saviour spake of *Elijah the Tishbite*, or of *John the Baptist*.—For *the Baptist* is expected no more; and therefore if *Elijah* shall certainly appear again, we cannot doubt whether our Saviour spake of the *true and real Elijah*. The truth is, he spake both of *the Baptist*, and of *Elijah*:—Of *the Baptist*, as going before him, at his *first coming*, in the *spirit and power of Elias* (i), and of the *real Elijah*, as the harbinger of his *second coming*.—If indeed the *Septuagint* translation, as we now have it, could be absolutely depended on, we should have no need of any farther enquiries; for the *real Elijah* is there plainly and undeniably distinguished from *the Baptist*;—for thus it speaks;—*Before the coming of the great and dreadful day of the Lord, I will send you Elijah THE TISHBITE* (k). And though this authority is not at present absolute, yet I cannot think it prudent to gainsay it.—But I shall dwell no longer upon this point here, as I

(i) St. Luke, i. 17. (k) Ἐλισαῖος ὁ τῶν ΤΙΣΒΙΤΩΝ. Mal. iv. 5.

shall have occasion to mention it again; when I come to speak of *the two witnesses* whom we shall meet with in the Revelation of St. John. And then I shall lay before my readers the opinion of the ancient Jews, and of some eminent fathers of the Christian church.

In what part of the world *Elijah* shall appear, or how far his commission shall extend; ---whether he shall be sent to the Jews in general, or to some particular part of them, is not at present to be discovered by us. I am inclined indeed to think, with Mr. Mede, that he will be sent to a particular part of them, residing in some part of the Eastern world. And if a piece of history which was published in *England*, about 150 years ago, could be depended on, I would fix upon *Arabia Felix*; in which part of the world vast numbers of Jews are constantly residing.---I could propose another conjecture, or two, but I shall postpone them till we have firmer ground to stand on.---In the mean time we may proceed to observe, that as the *last and final redemption* of the Jews will be a matter of the greatest consequence, so it will at that time engross the attention

attention of the whole world;---and especially that part of it which shall be under the dominion of *Gog* and *Magog*;---against whom *Ezekiel* has a very full and particular prophecy, in his 38th and 39th chapters.

Magog was the second son of *Japhet* (l), who was the eldest son of *Noah*.---From him the ancient Northern *Scythians* descended, and from them the *Turks* (m).---And it must be noted farther that, in *Ezekiel's* time, the chief prince of that people was commonly known by the name of *GOG*;---like as the name of *Pharaoh* descended from one king of *Ægypt* to another (n).---Thus now speaks the Lord of Hosts to his prophet *Ezekiel*:---Son of Man, prophecy, and say unto *GOG*,---thus saith the Lord God; in that day when my people of Israel dwelleth safely, shalt thou not know it?-----And thou shalt come out of thy place in the North-parts, thou, and many people with thee, all of them riding upon horses;---a great company, and a mighty army! and thou shalt come up against my people of Israel, as a cloud to cover the land,

(l) Gen. x. 2.
Hist. Vol. XX. p. 23.

(m) See Mr. Mede, p. 605. Univer.

(n) Mede, p. 473.

---it shall be in THE LATTER DAYS.---

And I will bring thee against my land, that the HEATHEN may know me, when I shall be sanctified in thee, O GOG, before their eyes (o)!

With GOG too, he says, shall come the Persians, Æthiopians, and Libyans (p);--all of them at this time professing the Mahometan religion!

Daniel too, speaking of this same power, as may be collected, I think, from divers circumstances, assures us, that the Libyans and Æthiopians shall be at his steps (q);--that is, at his devotion. But that tidings out of the East, and out of the North,—upon hearing, as I conjecture, of the redemption of Israel, he shall be troubled; and shall then go forth with great fury to destroy, and utterly to make away many (r).—To describe this power the better, Daniel tells us, that these shall escape out of his hand,—even Edom, and Moab, and the chief of the children of Ammon (s). And it is certainly very remarkable, that though these countries border upon the Turkish empire, yet

(o) Ezek. xxxviii. 16. (p) Ezek. xxxviii. 5. (q) Dan. xi. 43.
(r) Dan. xi. 44. (s) Dan. xi. 41.

have

have none of them ever been subject to the Turkish power (*t*).—But though they shall escape out of his hands who shall go forth with great fury to destroy, yet shall they hereafter be subject to the children of *Israel*: For express is the prophecy of *Isaiah*:—*They, (that is, the Jews,) shall lay their hands upon Edom, and Moab, and the children of Ammon shall obey them (u).*

But what, humanly speaking, shall these avail, against that vast multitude which shall go forth to destroy them!—*GOG, and all his army!—The Persians, Æthiopians, and Liby-ans with them!—Gomer, and all his bands!—The house of Togarmah of the North-country, and all his bands, and many people with them (w)!*—Especially if we consider, that they shall go up, as the prophet tells us, to the land of unvalled villages;—to them that are at rest, and dwell safely;—all of them dwelling without walls, and having neither bars, gates, says *Ezekiel (x).*—Why it shall come to pass at the same

(*t*) Mede, p. 674.
xxxviii. 5, 6.

(*u*) *Isaiah* xi. 14.

(*w*) *Ezek.*

(*x*) *Ezek.* xxxviii. 11.

time, when GOG shall come against the land of Israel, saith the Lord God, that my fury shall come up in my face; and I will call for a sword against him throughout all my mountains, saith the Lord God:—Every man's sword shall be against his brother! and I will plead against him with pestilence, and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain; and great hailstones,—fire and brimstone!— I will smite thy bow out of thy left hand, saith God, and will cause thine arrows to fall out of thy right hand. And I will give unto GOG a place there of graves in Israel, the valley of the passengers on the east of the sea, and it shall stop the noses of the passengers, and there shall they bury GOG, and all his multitude; and they shall call it the valley of HAMON-GOG.(y)!

H

In

(y) Ezek. xxxviii. 18—22, & xxxix. 11—15.

All this seems to be foretold by David in the 37th Psalm.

The ungodly have drawn out the sword, and bent their bow: to cast down the poor and needy, and to slay such as are of a right conversation. ver. 14.

Their sword shall go through their own heart: and their bow shall be broken. ver. 15.

As for the transgressors they shall perish together: and the end of the ungodly is, they shall be rooted out at the last. ver. 39.

To this we may add the 76th Psalm.

In Jury is God known: his name is great in Israel. ver. 1.

At

In like manner, *Daniel* tells us, that at that time, that is, as I conceive, when GOG shall come up against *Israel*, shall *Michael* stand up, the great prince that standeth for the children of his people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time. And at that time, says he, shall thy people be delivered, every one that shall be found written in the book of life (x)!

Nor are we at a loss to know where this deep tragedy shall be acted! — it shall be at *Bozrah*, in the land of *Edom*, — between *Arabia Felix* and *Jerusalem*. For thus saith the Lord by *Isaiah*: — My sword shall be bathed in heaven: — behold, it shall come down upon *Idumea*, and upon the people of my curse to

At Salem is his tabernacle; and his dwelling in *Sion*. ver. 2.

There brake he the arrows of the bow: the shield, the sword, and the battle. ver. 3.

He shall refrain the spirit of princes: and is wonderful among the kings of the earth. v. 12.

And to these may be added, I think, the following *Psalms*, viz. i. ii. iii. v. vi. ix. x. xi. xviii. xx. xxi. xxvii. xli. xlvii. xlviii. lii. lix. lxiv. lxviii. lxxii. lxxxiii. xcvi. xcviii. cviii. cx. (which will be particularly considered by and by,) cxv. with perhaps some others.

(x) *Dan*. xii. 1. N.B. The great Mr. *Mede* is of opinion, That the prophet *Micah*, ch. v. has prophesied against GOG, under the name of the *Assyrian*. See his Works, p. 796. 797.

judgement!

judgment! --- The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats; --- with the fat of the kidneys of Rams: --- for the Lord hath a sacrifice in BOZRAH, and a great slaughter in the land of IDUMEA (a)! --- And, in another place, this is repeated by him. --- Who is this, demandeth one, who cometh from EDOM, with dyed garments from BOZRAH! --- This that is glorious in his apparel, --- travelling in the greatness of his strength! --- To him our Saviour answers, --- It is I that speak in righteousness, --- mighty to save! --- It is then demanded of him farther, --- Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-press! --- To which

(a) Isaiah chap. xxiv. 5, 6. Comp. Jeremiah chap. xlix. and Amos chap. 1.

The authors of the Univer. Hist. Vol. II. p. 499. Note c. have asserted, that these prophecies were *exactly* fulfilled, when Bozrah was taken, and burnt, by Judas Maccabæus. ---

But how then are those words of Isaiah to be understood, where, speaking of Bozrah, he says, ---

The streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.

It shall not be quenched night nor day, the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever! Isaiah xxxiv. 9, 10.

N. B. The place which the Hebrew calls *Botzrah* is called by the Septuagint *Bozor*, in Isaiah. But in Jeremiah, and Amos, they take no notice of it all.

demand our Saviour answers thus; --- *I have troden the wine-press alone, and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment! for the day of vengeance is in mine heart, and the year of my REDEEMED is come(b)!*

This passage most excellently explains one which we meet with in the revelation of St. John. He there represents an angel coming out from the altar, and crying with a loud voice to him that had the sharp sickle, --- saying, --- *Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. --- And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God! --- And the wine-press was troden without the city, and blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs (c)!* --- a space, which includes a square,

(b) Isaiah chap. lxiii. 1—4. (c) Rev. chap. xiv. 15—20.

each of the sides of which will measure just five miles! --- Good God! --- What a time of trouble! --- What a day of slaughter!

In another of his visions, --- *he saw Heaven opened, and our Saviour sitting upon a white horse. --- His eyes were as a flame of fire, and on his head were many crowns. He was clothed in a vesture dipt in blood, and the armies of heaven followed him. Out of his mouth went a sharp sword, that with it he should smite the nations; and, as in the former vision, he trode the wine-press of the fierceness and wrath of Almighty God! And I saw, says, St. John, an angel standing in the Sun; and he cried with a loud voice, saying to all fowls that fly in the midst of heaven, Come, and gather yourselves together to the supper of the great God; --- that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of men, both free and bond, both small and great (d)!*

Now here we may observe, that all this is to come pass, when the last beast which is

(d) Rev. chap. xix. 11—18.

spoken of by St. *John*, is taken and destroyed. But the prophecy which we have just now produced, seems to be exactly paralleled by one in *Ezekiel*, where he is certainly prophesying against GOG; and as we have seen who *He* is, we shall know, I apprehend, with greater certainty, what powers are meant by St. *John's* *beast*, and by his *false Prophet*, when we come to those particulars.—In the meantime, let us produce the *parallel*, and indeed the *almost-like* words from *Ezekiel*.--- And thus he speaks: --- *Assemble yourselves*, says he, *to every feathered fowl, and to every beast of the field, --- Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel; --- that ye may eat flesh, and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth; --- of rams, of lambs, --- of goats, and bullocks; --- all of them fatlings of Bashan! --- And ye shall eat flesh till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you, saith the Lord God (e)!*

All

(e) Ezek. chap. xxxix. 17—19.

The

All this, as I have said, will be fulfilled about Bozrah, in the land of Edom (f). For this is more than intimated by Ezekiel, when, speaking to GOG, he says, *Sheba and Dedan, (places adjoining to Bozrah,) and the Merchants of Tarshish, with all the young lions thereof, shall say unto thee, (namely in derision) Art thou come to take a spoil? — Hast thou gathered thy company to take a prey? — To carry away silver and gold? — To take away cattle and goods? — To take away a great spoil (g)?* — And agreeable to this Daniel speaks, when he tells us, that the power he was then speaking of, which, as we have seen

The unlearned reader may perhaps imagine, that these prophecies are not similar, because in one of them it is said, that the sacrifice shall be at Bozrah, in Idumaea; and in the other upon the mountains of Israel. But Josephus informs us, that the Idumaeans were incorporated with the Jews, and became one People with them. Οἱ δὲ Ἰδουμαῖοι καὶ τῶν Ἰσραηλινῶν ἦσαν ἓξ καὶ τὰς ἑκατὸν καὶ τὸν ἄλλον πρὸς διακοὰς ἰσχυαῖος τοῦ αὐτοῦ Ἰσραὴλ τὸν οὐνοῦδα. Κἀνθὺς αὐτοῦ ἔχοντες ἐν ἑαυτοῖς, ὡς ἴσως τοῦ ἀνδρὸς Ἰσραὴλ.

“But they (the Idumaeans) from a love of their country, both admitted circumcision, and lived, in all other respects, as did the Jews. And so it happened to them at that time, that from thenceforth they were Jews.” Joseph. Ant. Lib. xiii. Cap. ix. Nid. etiam. Lightfoot Cent. Chorog. Cap. iii. Et Bunonis Not. in Cluv. Geog. p. 364. — This country is now in the hands of the Turks.

(f) Hajiah xxxiv. 6. (g) Ezek. xxxviii. 13.

above, is GOG, shall plant the tabernacle of his palace between the seas, (that is, between the Persian and the Red seas, in the glorious holy mountain, (which I take to be mount Sinai, from whence the law was delivered, and which answereth to Jerusalem which now is, and is in bondage with her children.) But notwithstanding this, he shall come to his end, and none shall help him (b) ! --- For they shall bury him on the east side of the sea, (viz. of the Red Sea,) in the valley of HAMON-GOG (i). And the streams thereof shall be turned into pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: From generation to generation it shall lie waste, none shall pass through it **FOR EVER AND EVER** (k) !

I have observed above, that the reason why GOG, or the Turk, or whoever else shall at that time possess the country of MAGOG, possessed at present by the Turks, --- the reason, I say, why GOG will come out of his place in the North Country, will be this, --- the re-

(b) Dan. xi. 5. (i) Ezek. xlix. 11. & 15. (k) Isaiah xxxiv. 9, 10.

redemption of the Jews from their captivity. But I do not take that redemption for the redemption of the *whole nation*, but only of the tribes of *Judah* and *Benjamin*, which, from the revolt from *Rehoboam*, were so incorporated, as to be looked up as *one tribe*, or *people*. And I have been persuaded into this opinion by the prophet *Zecbariah*, who tells us, that *the Lord will save the tents of Judah first* (1). — And by the prophet *Isaiab*, who tell us, that *the Lord shall set his hand the second time to recover the remnant of the people that shall be left, from Assyria, and from Egypt, and from Patbros, and from Cusb, and from Elam, and from Shinar; and from Hamath, and from the islands of the sea* (2).

For the destruction of GOG shall not be so general, but that a few of his people shall escape, and declare the wonders which God hath wrought among his people. For God will set a sign among them that escape, and will send them unto the nations, to *Tarshish*, *Pul*, and *Lud* that draw the bow, to *Tubal* and *Javan*,

(1) Zech. xii. 7.

(2) Isaiab xi. 11.

to the isles afar off, that have not heard his fame, nor seen his glory; and they shall declare his glory among the Gentiles (n).

And what now can we reasonably imagine will be the effects of this relation? Which of the nations will refuse to embrace Christianity, when it shall be told them what wonders God hath wrought in confirmation of it? And as this destruction was brought upon GOG, and others, for the sake of JEWS, what can they think will please the Lord better, than to convey such of them as remain among them to the Holy Land, --- to their brethren who have been so wonderfully delivered! --- Accordingly, *Isaiab* tells the Jews, *that the Gentiles shall bring ALL their brethren for an offering unto the Lord, out of ALL nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering of a clean vessel, into the house of the Lord (o). --- And they shall go forth, and look upon the car-*

(n) *Isaiab* lxvi. 19.

(o) *Isaiab* lxvi. 20.

ses of the men that have transgressed against
 le: For their worm shall not die, neither shall
 their fire be quenched; and they shall be an
 abhorring unto all flesh (p)!— They shall
 remain as a monument of Almighty wrath
 all time shall be no more!

And thus have we seen some of the grand
 consequences of GOG's destruction; viz. The
 complete restoration of the Jews, and the
 conversion of the Gentiles: For then shall the
 fullness of the Gentiles come in; and then ALL
 Israel shall be saved (q).— And if we have
 hitherto gone upon sure grounds, the obser-
 vations we have made will help us to explain
 some difficult passages in the Revelation of St.
 John. — In this place therefore I shall lay
 before my readers the authority upon which
 I have interpreted the 38th and 39th Chapters
 of Ezekiel of the destruction of the professors
 of the Mahometan religion. — And they are
 these:

The learned Mr. Mede has, in two very
 elaborate discourses, endeavoured to point out

(p) Isaiah lxvi, 24;

(q) Rom. xi, 25, 26;

the countries where the posterity of *Japhet* settled. --- Upon the authority of *Pliny*, he makes *Magog* the father of the *Scythians*, who are placed, by all geographers, on the *East* and *North-East* of the *Euxine Sea*: that is, almost *due North* of *Judæa*. --- The authors of the *Universal History* have placed *GOG* between the *Euxine*, and the *Caspian Seas* (r). --- We may follow either of these opinions; for in either case *GOG* will be *Northward* of *Judæa*; and his territories will be under the dominion of the *Mahometans*. And very exactly then does this situation of *GOG* agree with the prophecy of *Ezekiel*, who says that *GOG, of the land of MAGOG* (for so, says *Mr. Mede*, may אֶרֶץ מָגוֹג be translated) and *chief prince of Meshech and Tubal*, shall come up from the *North* parts (s). --- We know then the situation of *GOG*; --- and it must be evident to every one who knows the situation of the *Holy Land*, and of the countries this day professing *Mahometism*, that the *Mahometans*, that is,

(r) *Univer. Hist.* Vol. I. p. 378. (s) *Mede's Works* p. 281.

the *Turks*, must be removed, before the *Jews* can be restored. — Now *Ezekiel*, immediately preceding his Prophecy against *GOG*, assures us, that *Judah* and *Ephraim*, that is, the tribes of *Judah* and *Benjamin*, together with the **TEN TRIBES** of *Israel*, (which were separated so long as the days of *Reboam*, and were **NEVER SINCE** united (t), *shall make ONE NATION*, in the land upon the mountains of *Israel*; — that **ONE KING** shall be king to them **ALL**; — and that they *shall NO MORE* be **TWO NATIONS**, neither shall they be divided into **TWO KINGDOMS ANY MORE AT ALL**; — with much more to the same purpose. (v). — Now if any one should ask, — How can these things be? — How can *two kingdoms* which have been separated *more than two thousand years*; — the one of them dispersed over **ALL NATIONS**; and the other *so* carried away captive, that we hardly know where to find them; — how can they be *so* united as to become **ONE**

(t) This will be fully proved hereafter.
xxxvii.

(v) Ezek.

THE DISSERTATIONS ON

KINGDOM? — Especially, if we consider, that the land they are to possess is under the dominion of a great and powerful kingdom, and who, upon account of their religion, have all the neighbouring nations in alliance: — How can these things be? — Why, *Ezekiel* will inform us, that the zeal of the Lord of Hosts will do this! — He will destroy all those nations of whom they are afraid, and *and the Heathen shall know that the house of Israel went into captivity for their iniquity. But now saith the Lord God, I will bring again the captivity of Jacob, and will have mercy upon the WHOLE HOUSE OF ISRAEL, and will be jealous for my holy name (w). — When I have brought them again from the people, and gathered them out of their enemies land, and am sanctified in them in the sight of many nations; — then shall they know that I am the Lord their God, which caused them to be led into captivity among the Heathen; — but I have gathered them into their own land, and have left*

(w) *Ezek. xxxix. 25.*

NONE OF THEM ANY MORE THERE.

— Neither will I hide my face from them
ANY MORE : — For I have poured out my
spirit upon the house of Israel, saith the Lord
God (x) ! — So surely therefore as the for-
mer part of this prophecy relates to the restora-
tion of the Jews, — and to a restoration too
that certainly has not yet happened ; — so
surely does the latter part of the same pro-
phesy foretel the destruction of those who
shall oppose it ; — and these can be no others
than the professors of the *Mahometan* religion. —
They must be the descendants of MAGOG,
(for GOG and MAGOG are the same (y) ;)
and they, we know, were the ancient *North-*
ern Scythians ; and from them descended the
TURKS, who now are, and, most proba-
ly, will be *Mahometans* 'till the day of their
destruction. — Great, and marvellous, there-
fore, are thy works, O Lord God Almighty ! —
Just and true are thy judgments, O thou King
of saints (z) !

(x) Ezek. xxxix. 27—29. (y) See *Mad's Works* p. 281.
and *Univ. Hist.* Vol. I. p. 378. and Vol. XX. p. 23. (z)
Rev. xv. 3.

Thus

Thus have we seen, in a great measure, the loving kindness of the Lord to his servants and his dreadful indignation against the wicked; and here we cannot but stop a moment to reflect, that though God is merciful and gracious, yet, in his judgments he is terrible! --- There shall go a fire before him, and burn up his enemies, on every side † God's fury shall come up in his face, --- and he shall call for a sword against GOG, throughout all his mountains, saith the Lord God: Every man's sword shall be against his brother! and I will plead against him with pestilence and with blood: And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone (a).

So great shall be the slaughter, that only a sixth part of that vast multitude shall escape (b); --- a multitude so great indeed, that seven months shall be consumed in burying the dead carcases (c). And such will be the numbers of their weapons, that their

† Psalm. xcvi. 3.
xxxix. 2.

(a) Ezek. xxxviii. 22.

(c) Ezek. xxxix. 12.

(b) Ezek.

their hand-staves and their spears, will serve the Jews for firing *seven years!* so that they shall have no occasion to take any wood out of the field, during all that time, neither to cut down any out of the forests (d)!—So terrible will God then be in his judgments!

The men, indeed, who shall then bear his wrath will be infidels, or unbelievers. But wicked Christians will do well to consider, that neither shall they escape. For hath not God declared to us by his Apostle St. Peter, —*That it had been better for us not to have known the way of righteousness, than after we have known it, to turn from the holy commandment delivered unto us!*—Will it not then be very well worth our while to consider, how far we are fallen from our first love!—Will it not be very well worth our while to compare our principles, and practices, with those of the *primitive Christians!*—Thanks be to God, our church is *Catholic* and *sound*;—and 'tis not the fault of our church, if our *practices* are not *primitive* also! But most true

(d) *Ezek. xxxix. 9, 10.*

it is, and we speak it to our shame,---there is a scandalous decay of *primitive piety* among us!

But I expect to be told, that the degeneracy of the age is a stale topic, and has been complained of in all ages!---The men of wit and humour will reply to us, The prophets of *Israel* were perpetually complaining upon this head;---and that just so is it with our christian priests!---But certainly there is a *test*; and by that let it be proved, whether we are true men.---Former ages might be wicked:---But will this mend *our* case!---*Bad examples* are seldom, I think, productive of *good ones*: And if former ages have been wicked, the succeeding ones may, for that very reason, be much worse.---The rivulet which, at its first rise, might have been easily conveyed into any channel, if permitted to go on, meets with other springs, and swells at last into a mighty torrent.---As it runs it swells;---as it swells, it gathers strength:---The drop becomes a river;---and that river swells into a sea.---Thus vice, at its first appearance, can do little more than keep its ground: But when one of another kind appears,

pears, they presently unite their force, and bear harder upon the obstacles they meet with.——

At length, virtue,——like straw that stops a stream,——loses its hold, and is lost in the froth of the torrent!——Thus do our pleasures press upon our duties:——And thus do these give way to those!——For let us impartially enquire:

What portion of our time do we really spend in the public worship of our God?——Of that God who took upon him our nature, and suffered death upon the cross, that he might establish in the world a pure worship, and that he might be *daily praised*!——And yet our *Christian* worship is seldomer performed than was the antient *Heathen*,——or than is the *Turkish* at this present time!——If then an honest *Heathen*, who had been used *constantly to worship his false gods*, should demand of you, *how constantly you worshipped the true God*,—how must he be startled, when you come to tell him, that as to *sacrificing*,—you seldom or never, troubled yourselves about it; and that, at the most, you did not spend above an hour or two, in the whole week, in the public worship

of your God!—The rest of your time, you might tell him, you spent in promoting your worldly business, or in providing for your sensual pleasure and delight!—He might think this a *strange declaration*;—but, was he to frequent our churches, he would find it a *very true one*!—Sometimes, indeed, he could not find admittance;—and, even upon the *Sunday*, how few, in comparison of the whole, would he meet with in our churches!—How fewer still upon the *Week-day*!—Then our congregations are indeed scandalously small!—And what then must an honest *Heathen* think of the professors of the *Christian religion*!—How surprised must he be to find, that *very few* were *constant communicants*;—and that great was the number of those who did not approach the holy altar, so much as *Once in their whole lives*!

Men and brethren!—heirs of the promises, and partakers of the heavenly calling!—These things ought not so to be!—*Sabbaths* were always a sign, or token of a *covenant between God and man*: They were observed *before the law of Moses*; and ought to be observed, even

'till our Lord's *second coming*. They were observed with great strictness by the *first christians*; and they cannot with a safe conscience be neglected now!—And yet how few are there who dedicate that day to God!—The poorer sort of people are very seldom to be met with in our churches;—and the rich seem to think themselves mightily condescending, if they deign to appear before God on *the morning of the Sabbath*!

It appears too from all ecclesiastical antiquity, that christians, that is, the main body of them, never assembled together for the public worship of the Almighty, without celebrating the *christian sacrifice*. This is particularly attested by *Justin Martyr* (e), who had visited almost all churches in the world, and says, that he found an exact agreement in doctrine and worship. He wrote his *famous Apology* to *Antoninus Pius*, about the year of our Lord 140. And having there described the worship of Christians in their *ordinary assemblies*, he proceeds to observe, that, on *the Sunday* ALL CHRISTIANS, *living either in the city, or*

(e) *Justin, Martyr. Apol. I. p. 97, 98, 99.*

the country, assembled together, to offer the sacrifice of bread and wine; and that the Eucharist was sent to the absent by the deacon (f).—

So mighty a stress was then laid upon this duty!—And no wonder, since St. Clement, bishop of Rome, speaking of the Eucharist, applies to it the last verse of the 50th Psalm, which he reads in this manner.—*The sacrifice of praise shall glorify me; and there is the way in which I will shew him the salvation of God* (g).

And the very same reading we have also in Justin Martyr (h). And St. Clement farther assures us, that our Lord commanded us to celebrate the Eucharist continually. And he is herein followed by several other fathers (i).

I know, indeed, that a daily celebration is not possible in all churches. But, in God's name, what should hinder us on the Sunday!—Suppose now that the first Christians, having

(f) Idem. p. 98.

(g) *Θυσία αἰνῶτος; δεῖπνον μὲν, καὶ ἰσὺς ἰδὲ ἐν δὴν ἑστὴν, τὸ σῶμα τοῦ κυρίου.* Clement Epist. ad Corinth. cap. xxiv.

(h) Justin. Mart. Dial. cum Tryph. p. 240, only, instead of τὸ σῶμα τοῦ κυρίου τὸ ἑστὸν, Justin has, τὸ σῶμα τοῦ κυρίου.

(i) Clem. Epist. ad Corinth. cap. xl. Tertull. Cyprian. Gaudent. Brix. Jerom. &c. &c. Vide etiam Bev. Cod. Can. p. 197—203.

been

been used to celebrate the *Sabbath* in this manner, had afterwards declined the service:—

Could *they* have declined it, and been *guiltless*?

—Certainly No!—Our Saviour would have reproved *them*, as he did the church of *Ephesus*:—*Thou art fallen from thy first love!*

—*Repent, or I will come unto thee quickly, and remove thy candlestick out of its place, except thou repent (k)!*—Now this rebuke had been justifiable, had their degeneracy happened *when*

it would. But for the same reason that *they* had been blameable, even so must *we* be *now*!

For the succession of men is *continual*; neither is there *any* point of time that can separate the *past*, the *present*, and the *future*! So that, in this respect, we may fairly consider all men;—

from the birth of Christ, to the conflagration, as living together in the same moment of time!—Are we not then degenerate?—It

cannot be denied.—On what then shall we resolve—Shall we be still degenerate?—or shall we return to our first love?—Christ still invites us!—and fain would he protect his

(k. Rev. chap. ii. 5.

Britain!—Listen then to his gracious invitation! approach his holy altar, and be happy!—Great mercies have, from time to time, been shewn us: But let us not be high-minded, but fear: For if God spared not the natural branches, take heed lest he also spare not Thee!

Let us then be persuaded to give up ourselves to reflection.—Let us consider well the benefits, the glorious advantages we enjoy!—Let us consider, on the other hand, the use,—the dreadful use that has been made of them!—we have been invited;—and yet we will not come!—We are immersed in pleasures!—We are given up to dissipation!—and nothing, I am afraid, will alarm us!—Christ hath told us, that *he will come as a thief in the night.*—But as it was in the days of Noah, so will it be also in the day of the Son of man!—The generality then went on in their wicked courses, till the flood came and destroyed them all!—And so will the generality behave when the Son of Man shall come!—But let us not be partakers with them!—As we have enjoyed the Gospel, let the Gospel be our rule!

The

The forbearance of God is very great indeed, and we have a striking instance of it in the case of the *Turks*: For he hath borne with their blasphemies for ages:— But there will come a day when he will repay them to their faces: And so will he do to wicked christians! — While then we are contemplating the miseries which G O G, and all his multitude shall feel, let us learn to fear somewhat for ourselves. — This is the use we should make of such Prophecies as these, — they should lead us to repentance.

We have now then before us a pretty full account of the final redemption of the Jews. But we have great reason to believe, that, long before that grand event we have been speaking of, shall come to pass, the Jews will be restored to their country, and once more fall into idolatry: and this shall be the subject of our following Dissertation. — Here, indeed, we can have no guide but Scripture: And, as it is of the utmost consequence to understand the Scriptures rightly, we dare proceed no farther without addressing the Almighty:

Do thou then, O thou God of truth, who knowest all events, and to whom all things are

are naked and open, whether past, present, or to come;—who hast revealed to thy servants the prophets the times and the seasons; the rise and fall of empires; with all the changes they shall undergo:—Do thou be pleased so to enlighten our understandings; so to direct our enquiries, and to fix our attention so deeply, that we may see the things which belong to our peace before they be hid from our eyes;—that we may reform our lives;—live according to thy laws;—and find a place of safety when thou shalt arise to shake terribly the earth! And this we beg for Jesus Christ his sake! To Whom, with Thee, and the Holy Ghost, three Persons, and one God, be ascribed, as is most due, all honour and glory, might, majesty, dominion, and power, now from henceforth, and for evermore! Amen.



V.
ISAIAH, Chap. ii. Ver. 8.

Their Land also is full of Idols.

IN my last Dissertation I promised
 I to prove, that the *Jews* will here-
 after be *Idolaters*.—As we must
 here depend entirely upon *Scripture-Prophecies*,—and these are somewhat ob-
 scure,—we must clear the way by proving two
 or three propositions.—In the first place,
 then, we may observe, that the tribe of *Judah*
 has never been *idolatrous* from the *Babylonish*
captivity, to this *present time*.—In the second
 place, I will endeavour to prove, that the tribes
 of *Judah* and *Benjamin* have never been united
 with the *ten tribes*, since they were sepa-
 rated in the days of *Rehoboam*.—And, thirdly,
 that

that the *Israelites* were never *Idolaters* in *Ægypt*, from the time that *Jacob* went down thither, with his family, to the time they were brought up thence by *Moses*.

I. The first of these particulars will be granted by all parties.--- That the tribes of *Judah* and *Benjamin* were free from idolatry, from their return from *Babylon*, to the destruction of their temple by *Titus*, appears partly from the *Scriptures*, and partly from *prophane Historians*. And ever since that time, they have been, and still are, a scattered and divided people; and, consequently, as a *collective body*, or a *tribe*, they cannot have been guilty of idolatry. --- This observation was indeed made by *Rabbi Abraham*, in the great council which was held in *Hungary*, as we have observed above; --- and, as it cannot be contradicted, we shall say no more about it. --- From this proposition, then, we may draw the following corollary. --- That whatever Prophecies which speak of them as *idolaters*, and were *not fulfilled before* their return from *Babylon*, are not fulfilled even to this *present time*; and so their accomplishment must

be still expected.—We may therefore proceed to prove, in the second place,

II. That the *twelve* tribes, have never been united, since they were separated in the days of *Rehoboam*.

That the *ten tribes* were carried away captive by the king of *Assyria*, in the ninth year of *Hosea*, king of *Israel*, cannot be contested. And that *some* of them were left in the land of *Israel*, is very evident from the Scriptures.—But unless it could be proved, that those who were left joined themselves to the tribes of *Judah* and *Benjamin*, and became *one people with them*, I cannot see how the restoration of *those two tribes*, can be called the restoration of the *twelve tribes*. And how far this can be proved, we shall see presently.

We have two commentators, *Cornelius a Lapide*, and *Sanctius*, who think that the *Israelites*, upon several occasions, were so mixed with the *Jews* in *Judea*, as to become *one people with them*.—And they have herein been followed by several moderns.—But let us examine the Scriptures they refer to.

In the first place, then, it has been observed, that great numbers of the *ten tribes* resorted to *Judah*, upon the revolt of *Jeroboam*.—Be it so.—For the Scriptures themselves assure us, that *the priests and the Levites, that were in all Israel, resorted to him, (Rehoboam) out of all their coasts*.—And after them out of all the tribes of *Israel*, such as set their hearts to seek the Lord God of *Israel*, came to *Jerusalem* to sacrifice unto the Lord God of their Fathers (a).

We are here indeed told, that *such*, of all the tribes of *Israel*, as set their hearts to seek the Lord God of *Israel*, came to *Jerusalem*.—But neither was their number very considerable, nor were they ever incorporated with *Judah*.—Incorporated they never were; for how then should we know, with certainty, that our Lord sprang out of *Judah* (b).—And as to their number, we may form a tolerable judgment from hence.—*Rehoboam* raised an army of an hundred and fourscore thousand chosen men, which were warriors, out of the tribes of *Judah* and *Benjamin* (c).—He reigned seventeen years

(a) 2 Chron. xi. 13.

(b) Heb. vii. 14.

(c) 2 Chron. xi. 1.

in *Jerusalem* (d): in which time the people of *Judah* and *Benjamin* might be very much increased. And yet the valiant men of war, in the days of *Abijah*, the successor of *Rehoboam*, amounted only to *four hundred thousand* (e).—So that there could be but a small number with him, in proportion to the *ten tribes of Israel*.

We are farther referred to the reign of *Asa*. But the opinion which is intended hereby to be supported, is hereby entirely overthrown. For the prophet *Azariah* speaks to *Asa*, and addresses him as the king of *Judah* and *Benjamin* (f).—And, farther than all this, we are told, that *Asa* gathered all *Judah* and *Benjamin*, and all the strangers with them out of *Ephraim*, and *Manasseh*, and out of *Simeon*: For they (that is the men of *Ephraim*, *Manasseh* and *Simeon*) fell to him out of *Israel* in great abundance (g). What we here read, out of *Israel* in great abundance, stands in the *Hebrew* thus: “*Nam defecerant ad eum ex Israelitis plurimi, quum vidissent Jehoram Deum ejus esse cum eo.*” “For many of the

(d) 2 Chron. xii. 13.

(f) 2 Chron. xv. 2.

(e) 2 Chron. xiii. 3.

(g) 2 Chron. xv. 9.

“*Israelites*

"*Israelites fell to him, when they saw that Jehovah his God was with him.*"——By many of the *Israelites* then are here meant, many of the tribes of *Ephraim*, *Manasseh* and *Simeon*. And I must freely own, that I have not skill enough to make, of those *Three*, the *Ten Tribes of Israel*.

But if the wanted mixture hath not been hitherto accomplished, there can be no doubt, we are told, that when the *Assyrians* invaded *Israel*, many of the *Israelites* fled for refuge to their brethren of *Judah*.

Now it is very true that, after the captivity of the *ten tribes*, many of the people were left in the land; and were invited by the good king *Hezekiah*, to keep the Lord's passover in *Jerusalem* (b).——But, granting that divers of *Asser*, and *Manasseh*, and of *Zebulun*, listened to his advice,—*humbled themselves, and came to Jerusalem*, as the text assures us they did;—yet the same text assures us, that, by the generality, his messengers *were laughed to scorn, and mocked* (i).——And, to put this matter out of all doubt, we are assured, by the sacred Scriptures, that

(b) II Chron. xxx. 1.

(i) II Chron. xxx. 10.

the captivity itself did not reform the *Israelites*.

—For those nations feared the Lord, and served their graven images, both their children, and their children's children: as did their fathers, so, says the writer of the book of *Kings*, do they unto this day (k).—That the sacred historian is here speaking of the *Israelites*, and not of those nations whom the king of *Assyria* had settled in their country, is evident from hence,—they are said to be the people whom the Lord had brought up out of *Egypt*, with great power, and a stretched out arm. Now the second book of *Kings* was certainly wrote after the *Babylonish* captivity (l): That is, at the least, above 130 years after *Samaria* was taken (m). From whence it is plain that the *ten tribes* were even then idolaters, and considered as a distinct people from the tribes of *Judah* and *Benjamin*.

But we are farther told, that many of the *ten tribes* returned with their brethren of *Judah* from *Babylon*.

That some few of the *ten tribes* returned with *Judah* from *Babylon*, is probable enough. But

(k) 2 Chron. xvii. 41.

(l) 2 Chron. xxv. 27.

(m) For the *ten tribes* were carried into bondage A. M. 3227. and the temple was burnt by *Nebuchadnezzar*, A. M. 3364.

that many of them returned can by no means be granted. And let it be farther considered, that if *any* returned, we cannot possibly tell to *which* of the *ten tribes* they belonged: and yet it should be proved, that *some* of *all the ten tribes* returned. That *many* of the *ten tribes* did not return, is plain from *Ezra*, *Nebemiah*, and *Josephus*.

When *Moses* numbered the children of *Israel*, after their departure from *Egypt*, the number of the tribes of *Judah* and *Benjamin* amounted to 110000 men. (n) But those who returned from the *Babylonish captivity* were only 42360, as we are assured by *Ezra* and *Nebemiah* (o): So that those who returned were but little more than a third part of the *two tribes*, when they came out from *Egypt*. From which circumstance it seems very plain, that but *very few* of the *ten tribes* returned with *Judah* from *Babylon*. — There were carried captives four thousand and six hundred (p); and, in seventy years, these must have encreased to a much greater number than 42360. But they were the tribes

(n) Numb. i. 27. and 37. (o) Ezra ii. 64. Nehem. vii. 66.
(p) Jerem. liii. 30.

of *Judah* and *Benjamin* who were carried captive; and *Ezra* and *Nebemiab* have assured us that those who returned, were those who were carried away (q). But those who returned are expressly called the tribes of *Judah* and *Benjamin*: *Nebemiab* speaks of *Judah* only and *Benjamin* as dwelling at *Jerusalem* (r).—And though he speaks of *Israel* as dwelling in the cities of *Judah*, yet it is plain that by *Israel* he means *Judah* and *Benjamin*. For they who came from *Babylon* were they who cast lots; and they therefore were the tribes of *Judah* and *Benjamin* (s).—And farther than all this, the adversaries of the captivity are called the adversaries of *Judah* and *Benjamin*.—And, in the last place, *Josephus*, who must be allowed to be a competent judge of these matters, informs us, that, from the time they came up from *Babylon*, his country-men were called *Jews*, from the tribe of *Judah* (t).—And, which is very

K 2

much

(q) *Ezra* ii. 1. *Nehem.* vii. 6,(r) *Nehem.* xi. 4.(s) *Nehem.* xi. 1.

(t) Καὶ Ἰουδαῖοι πρὸς τὸ ἔργον παροικευσήσαντο· ἐκλήθησαν δὲ τὸ ὄνομα ἰὲ ἡμεῖς ἀνέβησαν ἐκ Βαβυλῶνος, ἀπὸ τοῦ Ἰουδα φυλῆς, ἥς πρώτη ἐλθούσης εἰς ἰαίνους τῶν τόπων, αὐτοὶ τὰ καὶ ἡ χώρα τῆς προσηγορίας αὐτῆς μετέλαβον.

And

much to our present purpose, the same excellent historian, informs us, that *Esdra*s having obtained a letter from *Xerxes*, the son of *Darius*, in favour of the *Jews*, he read it to such of his country-men as were then at *Babylon*, and sent copies of it to those who were in *Media*. Many of the *Jews* resorted to *Babylon*, with great joy, designing to return to *Jerusalem*. ----- “ But
 “ all the people of *Israel*, says he, remained in
 “ *Media*. So that, throughout *Asia* and *Europe*,
 “ there are only *two tribes* who live under the
 “ *Roman* power. As to the other *ten tribes*,
 “ they live in places beyond the *Euphrates*,
 “ even to this very day; and so numerous are
 “ they, that their number cannot be expressed
 “ (v).”——Upon the whole then, we may
 safely conclude, that the *twelve tribes* have
 never been united, since they were separated in
 the days of *Rehoboam*.

And the Jews, applied themselves to the work. Now they were called by that name, from the tribe of Judah, ever since they came up from Babylon. For as they came first into those parts, both they and the country, took that appellation. Joseph Antiq. Jud. Lib. 11 Cap. 5. p. 487.

(v) Ο δὲ πᾶς λαὸς τῶν Ἰσραηλιτῶν κατὰ χώραν ἔμεινεν· οὐ καὶ διὰ φυλάς ἵνα συμβέληται ἐπὶ τὴν Ἀσίαν καὶ τῆς Εὐρώπης Ρωμαίων ὑπαρχίας· αἱ δὲ δίκαιαι φυλαὶ πλείων ἵνα Εὐφράτη καὶ Τίγρι, μεγάλαι ἀπορροαὶ καὶ ἀριθμῶν· οὐδὲναι μὴ διαμύσαι. *Joseph Antiq. Jud. Lib. 11. Cap. 4. p. 482.*

There

There are indeed two texts; in the New Testament, which seem to contradict this opinion.—It will be worth our while to consider them.—The first is that of St. *James*.—*James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting (w).*—But when we consider that this Epistle was wrote before the destruction of *Jerusalem*; (for *James* was martyred presently after the death of *Festus*, which happened about the year of our Lord 61) (x) when we consider that there were at that time, *Jews, devout men, dwelling in every nation under heaven (y)*; that the *ten tribes* were then living beyond the *Euphrates*, as *Josephus* testifies;—and that this Epistle is *catholic*, or *general*;—we shall see no impropriety in addressing it to the *twelve tribes*, tho' they were not now united.—The other text has somewhat more of difficulty in it.——We meet with it in the very entrance of St. *Paul's* defence before *Agrippa*.——*And now I stand, and am judged for the hope of the promise made of God unto our fathers ---Unto which promise our twelve tribes, instantly (or perpetually) serving*

(w) St. James, chap. i. 1.
Lib. 20. Cap. 8. p. 896, 897.

(x) *Josephus Antiq. Jud.*
(y) *Acts ii. 5.*

God day and night, hope to come; for which hope's sake, king Agrippa, I am accused of the Jews (x).

—And what now was the promise made of God unto the fathers?—Be it what it may,——and let who will be meant by the *twelve tribes*;—one thing will be certain; viz. that the promise was not then fulfilled;—for what a man secth, why doth he yet hope for?—The promise then seems to be that which the same great Apostle speaks of in his Epistle to the *Hebrews*.——

These all died in faith, not having received the promise (a).——The promise then was evidently this;——That God would raise them from the dead, and make them sit in heavenly places in Christ Jesus (b).——That God would give to THEM, and to their SEED, the land in which they were strangers.—A promise which most certainly is not yet fulfilled; for St. Stephen informs us, that though God had promised to give to Abraham the land of Canaan for an inheritance, he had then given him none inheritance in it,——no not so much as to set his foot on (c). As then this promise hath not been yet fulfilled, the *twelve tribes* must be they who lived and died

(x) Acts xxvi. 6, 7.

(b) Ephes. ii. 6.

(a) Heb. xi. 39.

(c) Acts vii. 5.

in expectation of it. But such were not the Jews of St. Paul's time; for *they* certainly had no such expectations.

And this may be concluded also from the character here given to the *twelve tribes* by St. Paul;----*they served God night and day continually* (d).—But would St. Paul have said this of the *Jews* of *his time*?—For had they not been the *murderers* and *betrayers* of our blessed Lord!—Were they not the cruel, bloody, and inhuman persecutors of all those who taught in his name?-----And were those then the men *who served God night and day continually*?----It cannot be!—Since therefore neither the *character* which is here given of the *twelve tribes*, nor the *hopes* which they had, are applicable to the *Jews* of St. Paul's time, it cannot be concluded, from this text, that the *twelve tribes* were then united;—and if not *then*,—most certainly they are not *now*.—By the *twelve tribes* then, St. Paul meant the souls of such of his forefathers, as had departed this life in the true faith and fear of God.-----And if this interpretation be admitted, then we may

Acts xxvi. 7.

K 4

note,

note, in passing, that the doctrine of such of our *Socinians*, who teach that the souls of the just sleep in the dust of the earth, till the general resurrection, is torn up by the roots.

We may now then proceed to prove, in the third place,

III. That the *Israelites* were never idolaters in *Egypt*, from the time that *Jacob* went down thither, with his family, to the time they were brought up thence by *Moses*.

Some of our Chronologers, as *Genebrard*, suppose, that the children of *Israel* abode in *Egypt* full four hundred years: and others, as the famous *Usher*, extend their abode to four hundred and thirty years (e). But the authors of the *Universal History*, having more minutely canvassed that question, have determined, and I think with great probability, that the time of their perigrination was only 215 years (f).

—According to their opinion,

Jacob stood before *Pharaoh*---Anno ante Chr.

1706.

Jacob died - - - - - 1689.

(e) *Usher. Vet. et Nov. Test. Annal. pag. 12.*

(f) *Univ. Hist. Vol. III. page 252.*

Joseph died 1635.

Moses was born 1571.

The *Jews* departed from *Egypt* 1491.

Usher differs very much from this account; but *all* agree, that from the death of *Joseph* to the birth of *Moses*, were only sixty four years.

Now we are absolutely certain, that as *none* of the *Patriarchs* were *idolaters*, so none of their children were, during *their* lives.—*Joseph* certainly would suffer no such abominations to be committed by his brethren in *Egypt*. As he had no inclination to encourage, so he had sufficient power to restrain *idolatry* among his people.—*Levi* survived *Joseph* 16 years (g), and this brings us down to within 48 years of the birth of *Moses*.—Now when we come to consider the situation they were in, and the treatment they met with, we shall find no kind of probability, that in so short a period, they should become *idolaters*.

Joseph, we find, just before his death, took an oath of the children of *Israel* (b). All the particulars of this oath are not, perhaps, re-

(g) Gen. xxix. 34. compare Exod. vi. 16. (b) Gen. l. 25.

corded. But it appears to me, that the oath then taken, was a-kind of *covenant* made by *Joseph*, between *God* and the children of *Israel*.—On *God's* part it was promised, *that he would surely visit them, and bring them out of Egypt, unto the land which he swore to Abraham, to Isaac, and to Jacob*.—On their part it was promised, *that they would continue obedient to their God*. Which part of the covenant is implied, I suppose, in these words, *—and ye shall carry up my bones from hence*.—For *Joseph*, and *they*, well knew, that if they were disobedient, *God* would not deliver them, and so they could not carry up his bones. When then they swore *that they would carry up his bones*, they swore, by a necessary implication, that they would continue faithful to their *God*.—And the event plainly shews that this covenant was strictly kept. For within about 60 years their leader and lawgiver was born (i). About 80 years after, he led them out of *Egypt* (k); and they carried with them *Joseph's* bones (l).

We may consider farther, the cruel tyranny

(i) *Usher, Vet. et Nov. Test. Annal. pag. 10.*

(k) *Acts vii. 23. and 30. (l) Exod. xiii. 19. Josh. xxiv. 32.*

THE PROPHECIES. 141

and oppression under which they groaned. Treatment they met with, which was not at all likely to reconcile them, either to the *Egyptians*, or their *gods*.—They were hereby, it is most likely, more strongly attached to each other, and made to depend more entirely upon the God of their fathers for deliverance.

We may observe farther, that *Moses*, who upon all occasions was very ready to tell them of their faults, never so much as once upbraids them with their *idolatry in Egypt*.—And from this profound silence of his, we have a strong presumptive argument that they were not guilty.—So that if some texts of scripture had not been alleged, in support of the contrary opinion, we should not think it necessary to add any thing more to this subject.—But texts of scripture ought to be considered.

In the first place then, we are told, that the children of *Israel* are plainly taxed by *Joshua*, with being *idolaters in Egypt*, in these words, —*Now therefore fear the Lord, and serve him in sincerity, and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord* (m).

(m) Josh. xxiv. 14. Vide Bonfrerium, Tirinum, et Lyram, in Locum.
gods

Had no place but *Egypt* been mentioned in this text, it had somewhat embarrassed us. But as it stands at present, it totally destroys the opinion it is brought to support.—For, *who* were the *fathers* here blamed by *Joshua*?—Were they the children of *Jacob*?—That cannot be!—For whatever they did in *Egypt*, it is very certain that *they* did not worship *idols*, on the other side of the *flood*.—When they went down into *Egypt*, they were, in all, but *seventy persons* (n): And it is not to be supposed that any of them were *idolaters*; for the Patriarch *Jacob*, whose God was *Jehovah*, was their head.—By their *fathers* then, are not meant the descendants of *Jacob*, who were in *Egypt*: But *they* are meant who were *before* them;—who dwelt on the other side the *flood*; that is, who dwelt on the other side of that great river, the river *Euphrates*;—even in *Mesopotamia* (o). From whence they, or some of their family, might remove into *Egypt*, as we know *Abraham* did (p).

(n) Deut. x. 22.

(p) Gen. xii. per tot.

(o) Acts vii. 2.

And that this is not an idle and vain conjecture, is evident from *Joshua* himself.—Thus he speaks:—*Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, in old time, even TERAH the father of ABRAHAM, and the father of NACHOR: And they served other gods (q). Those then were the fathers who served strange gods in Egypt;—*and this surely can be no evidence against THE ISRAELITES.

But the evidence is endeavoured to be strengthened, by what *Joshua* says, in the same chapter.—*Now therefore put away, said he, the strange gods which are among you, and incline your hearts to the Lord God of Israel (r).—*But, granting that this is the true reading,—what has this passage to do with serving strange gods in *Egypt*? But besides this, I am persuaded that the *Hebrew* is here to be preferred to the *Septuagint*. And, according to *Tremellius*, and *Junius*, the *Hebrew* runs thus:—*Nunc igitur, inquit, amovete Deos Alienigenarum qui sunt in Medio Vestri, & inclinate animum vestrum ad Jehovam Deum Israelis.*

(q) *Josh. xxiv. 2.* (r) *Josh. xxiv. 23. Vide Auth. sup. cit.*

Now therefore, says he, put away the gods of the STRANGERS who are in the midst of you, and incline your hearts to *Jehovah* the God of Israel.

And I am the rather inclined to prefer this reading, because then *Joshua* will not so much as seem to be contradicted by him, whoever he was, who added to his book some verses. For we are there told, that Israel served the Lord all the days of *Joshua*, and all the days of the elders who overlived *Joshua*, and which had known all the works of the Lord that he had done for Israel (s).

—So here we shall dismiss this evidence.

Another proof is attempted to be brought from *Amos*, who says, — Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel! But ye have borne the tabernacle of your Moloch and Chiun your images, the star of your God, which ye made to yourselves: Therefore will I cause you to go into captivity beyond Damascus, saith the Lord, whose name is the God of Hosts (t).

But I cannot tell by what artifice we can re-

(s) Josh. xxiv. 31. (t) Amos v. 25 — 27. compare Acts v. ii. 42, 43

move the land of *Egypt*, to the wilderness. And yet, till this is done, the text alleged seems to be altogether foreign to the purpose.

We shall have considerably more trouble with a proof that is brought from *Ezekiel*.—

Thus then he speaks:—*Thus saith the Lord God; In the day when I chose Israel, and lifted up mine hand to the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up my hand unto them, saying, I am the Lord your God;*

In the day that I lifted up my hand unto them, to bring them forth out of the land of Egypt, into a land that I had espied for them, flowing with milk and honey, which is the glory of all lands:

Then said I unto them, cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I am the Lord your God.

But they rebelled against me, and would not hearken unto me: They did not every man cast away the abominations of their eyes, neither did they forsake the idols of Egypt; then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

But

But I wrought for my name's sake, that it should not be polluted before the Heathen among whom they were, in whose sight I made myself known unto them, in bringing them forth out of the land of Egypt.

Wherefore I caused them to go forth out of the land of Egypt, and brought them into the wilderness (v).

I must freely own that, upon first reading these words, we might imagine that the *Israelites* were even then in *Egypt*, when their idolatry is complained of.—But the 36th verse, I apprehend, will set us right. For however Geographers may differ about the bounds and extent of *Egypt*, yet it is plain from that verse, that the *wilderness* in which God pleaded with the *Israelites*,-----that wilderness in which they wandered 40 years;-----at least, that part of it in which they sacrificed to the golden calf, is called the wilderness of *Egypt*.—Here it was that God threatened to destroy them; and here it was that *Moses* interceded for them, and prevailed (w). And, that this is the true so-

(v) Ezek. xx. 6—10. (w) Deut. ix. 16—29. Exod. xxxii. 7—14.

lution of the difficulty, will appear plainly, by comparing the 8th and 9th verses.—For though it may seem from the 8th verse, that the sin which God had there determined to punish so severely, was committed *before* their deliverance from *Egypt*;—(for it is there said, *that he would accomplish his anger against them, in the midst of the land of Egypt*:)—Yet, in the very next verse it is affirmed, that they *were* actually delivered from *Egypt*. For God had made himself known among the Heathen, by *bringing them forth out of the land of Egypt*.—

And as to the 10th verse,—though the *Hebrew* copies load us with some farther difficulties, yet the *Septuagint* quite removes them. For there we meet with only these words;—(which I apprehend should be read in a parenthesis)—*καὶ ἤγαγον αὐτοὺς εἰς τὴν ἔρημον* (For, I had led them into the wilderness.)—So that, upon the whole, we have no more reason to conclude from this passage, any more than from the others, that the *Israelites were idolaters in Egypt*.

I will only observe farther, that this passage seems to be similar to, and explanatory of that covenant, which, as I have supposed above,

148. DISSERTATIONS ON

Joseph, in God's name, made with his brethren, just before his death in *Egypt*. And as we have seen that *that* covenant was not violated till after their departure from *Egypt*,—so neither was this.—

As to the 23d chapter concerning *Abolab*, and *Abolibab*, we shall consider it presently.—In the meantime, let us produce some scriptures, from whence it may be certainly known, that the *Jews* will hereafter be *idolaters*.

Let us then, in the first place, consider carefully the last chapter of the prophet *Isaiab*.—That the prophet is there speaking of the **LAST DAYS**, is plain from divers circumstances.—For at *that* time, *the Gentiles* who have not heard God's fame, nor seen his glory, shall bring **ALL** their brethren of *Judah* for an offering unto the Lord, out of **ALL NATIONS**, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain *Jerusalem*, saith the Lord (x).—The prophet farther assures us, that before *Zion* travailed, she brought forth; before her pain came, she was delivered of a man-child.—Who hath

(x) *Isaiab* lxi. 20.

heard such a thing?—Who hath seen such things?—Shall the earth be made to bring forth in our day?—or shall a nation be born at once?—For as soon as Zion travailed, she brought forth her children (y).—For thus saith the Lord, behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem (z).

At that same time too, the prophet foretels judgment to the Gentiles.—The hand of the Lord shall be known towards his servants, and his indignation towards his enemies. For behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by sword will the Lord plead with all flesh; and the slain of the Lord shall be many (a).

That all this is future, cannot in the least be

(y) Isaiah lxvi. 7, 8.

(z) Isaiah lxvi. 12, 13.

(a) Isaiah lxvi. 14—16.

doubted; since the prophet declares so plainly, that as the Jews, after this mighty blessing, shall NEVER be again forsaken, so the worm of those who shall be slain shall never die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh (b)!—These prophecies are certainly as future, as the new heaven and the new earth are. For as the new heaven and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.——An establishment this, that hath not hitherto been made!——And yet in this very prophecy we are informed, that the Jews chose their own ways, and that their souls delighted in their ABOMINATIONS (c).——IDOLS are very frequently called ABOMINATIONS in the scriptures.—Thus *Astoret* is called the abomination of the Sidonians,——*Chemosh*, the abomination of the Moabites,——and *Milcom*, the abomination of the children of Ammon (d).——And there are several other instances, some of which are taken notice of by Mr. Mede (e).——But, what is more to

(b) Isaiah lxxvi. 23—24.

(d) 1 Kings xi. 5—7.

(c) Isaiah lxxvi. 3.

(e) Mede's Works, p. 707.

our present purpose, *idols* are called *abominations* in the very prophecy now under consideration.

—For God having assured the *Jews*, that his worshippers must be of a *contrite heart*,—must tremble at his word;—or otherwise he would consider him who burned incense, as if he blessed an IDOL (f);—immediately adds to this purpose;—and that, says God, my people indeed will do!—They will choose their own ways and their soul will delight in their ABOMINATIONS (g)!

But for this God threatens to bring them into judgment (h).—Yet in the midst of judgment he remembers mercy!—As for his enemies he will clothe them with shame;—but upon his servants shall the crown flourish!—They shall be received into favour which shall be equally durable as the new heaven and the new earth (i): And they, we know, shall last for ever.—But since their last idolatry, *Judah* has been received into favour, which was

(f) Isaiah lxvi. 3. (g) Isaiah lxvi. 3. The Septuagint has there verbs in the *North Tense*, *ἐκδικήσω* and *ἐκδικήσω*. But I have translated them in the *future Tense*, and for doing so, we have *Classical Authority*. See *Blackwall Sac. Class.* Vol. II. p. 284.

(h) Isaiah lxvi. 4. (i) Isaiah lxvi. 22.

not everlasting.-----So sure therefore as that favour has *not* been vouchsafed, and *Judah* has not been *idolatrous* for more than 2000 years; -----So sure is it that the punishment, from which they are *finally* and *eternally* to be released, has not been yet inflicted. But, it appears from this prophecy, that the punishment will be inflicted for *idolatry*.-----Therefore *that idolatry is future*.-----The reader will be pleased to consider also the 65th chapter of *Isaiah*, which runs almost in the same strain, and must be interpreted in the same manner as the last.

For a confirmation of this opinion, we may still farther appeal to *Isaiah*.-----The Lord, he tells us, *will wait that he may be gracious unto his people.*-----For the people shall dwell in *Zion at Jerusalem*: Thou shalt weep **NO MORE**: he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee.

And though the Lord give you the bread of adversity, and the water of affliction, yet shall not thy teachers be removed into a corner **ANY MORE**, but thine eyes shall see thy teachers.

And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye
turn

turn to the right hand, and when ye turn to the left (k).

Can it now possibly be pretended that the Jews have hitherto seen those days, of which the holy prophet is here speaking?-----But when then hath the light of the moon been as the light of the sun, and the light of the sun seven-fold, as the light of seven days!-----And when then was the day in which the Lord bound up the breach of his people, and healed the stroke of their wound (l)!-----When was it that the Lord hath caused his glorious voice to be heard, and hath shewed the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones!-----When was it that Tophet was prepared?-----When was it made deep and large?-----When was the pile thereof fire and much wood?-----And when did the breath of the Lord like a stream of brimstone kindle it (m)?-----These are dreadful judgments!-----Judgments not yet inflicted!-----Some of the last and final judgments!-----Judgments

(k) Isaiah xxx. 18—21.

(m) Isaiah xxx. 30—33.

(l) Isaiah xxx. 26.

154 DISSERTATIONS ON

that shall immediately follow the final redemption of the *Jews*!—And that, we know, shall not happen till near the end of all things!—
And yet that certainly will happen, as we have abundantly proved above, and as the prophet here particularly declares:—*Thou shalt weep NO MORE!*—*Thy teachers shall not be removed into a corner ANY MORE!*

And what now are the *Jews* to do at that time!—What reformation shall they make!—
Why the prophet will plainly inform us, that *they shall defile the covering of their graven images of silver, and the ornament of their molten images of gold: They shall cast them away as a menstruous cloth; they shall say unto it, Get thee hence (n).*—Then follows an enumeration of blessings which will be poured upon them, and of judgments with which their enemies shall be consumed.—The whole then of this prophecy must be *future*, or *no part* of it: For all the parts are connected, and follow one the other. But the mercies and the judgments are most certainly *future*; and therefore the *idola-*

(n) Isaiah xxx. 22.

ry to be *then* renounced must be *future* also;—for *Judah* has no idolatry to renounce at present.

In the very next chapter, the prophet declares that the Lord had spoken to him thus:—*Like as the lion and the young lion roaring in his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the noise of them: So shall the Lord of hosts come down to fight for mount Zion, and for the hill thereof (o).*

—Now this prophesy seems to be similar to that which we meet with in *Zechariah*,—*And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east: and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south (p).*

Whatever interpretation we admit of here, whether we understand the prophecy *literally* or *allegorically*, (though I must own that I

(o) *Isaiah* xxxi. 4.

(p) *Zech.* xiv. 4.

always prefer the *literal* interpretation, as much as possible) still we must own that the prophecy has not hitherto been fulfilled.——If GOG here meant by the *Assyrian*, as he seems to be in *Micah*, the completion of this prophecy is most undoubtedly, *future*.——And what now are the Jews to do at that time?——Why, the prophet will inform us, that *in that day, every man shall cast away his idols of silver, and his idols of gold, which their own hands had made unto them for a sin (q).*——This idolatry therefore is still future.

But before I proceed, I cannot but here direct my reader to contemplate the beauty of this simile.——The action here illustrated is one of the grandest, and most interesting that can be performed!——The simile illustrating the most proper, exact, and striking!——We here see a lion, and he a young one, and hear him roaring on his prey!—We see a multitude of shepherds assembled against him, and hear their noise and tumult to affright him!—But the attempt is vain!—He is not afraid of them

(q) Isaiah xxxi. 7.

voice, nor does he abase himself for the noise of them!—He still stands roosting on his prey;—nor can all their clamours make him leave it!—Just thus will our Redeemer, the Man Christ Jesus, who is the Lord of hosts, defend his people!—He will not suffer one of that vast multitude that shall come against them to approach to hurt them!—What an image then is here!—The similes and descriptions of *Homer* and *Virgil* are justly admired, and have deservedly made their names a praise in all the earth.

—But which of their similes will our critics dare to compare with this of *Isaiah's*?—If they then are read for the sake of their similes and descriptions,—with what greater pleasure and profit shall we read the similes and descriptions of the *sacred writers*?—But to proceed,

We have still another passage in *Isaiah*, in which the Jews are accused of idolatry, and where the prophet is confessedly speaking of the LAST DAYS.

The full establishment of Christ's church, and the future glorious state of his kingdom, is the main burden of all the prophecies.—For however the Redeemer of the world may be

be despised at present;—however his ordinances may be rejected, and his holy religion vilified;—Notwithstanding that we are now told, with an air of triumph, “that Christ’s kingdom is not of that vast extent which may be thought to be, as containing all, almost all Europe, and part of Asia, Africa and America, which makes a great sound—but must be reduced to a much narrower compass (r).”——Whatever truth there may be in this malicious observation at present,—yet certainly the time will come when the mountain of the Lord’s house shall be established on the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.

And many people shall go and say, Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob: and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into

(r) Chubb’s Enquiry concerning Redemption, p. 251.

arming-brooks; nation shall not lift up sword
against nation, neither shall they learn war
ANY MORE (1)!

This will be a state of happiness indeed!—
But before that blessed time, the Lord, we are
assured, will forsake his people.—And if we
would know the reason, *Isaiah* will inform us,
that their land will be full of idols! that they
will worship the work of their own hands, that
which their own fingers shall make (2)!

Hosea likewise, speaking of the latter days,
foretells, that *Ephraim* shall say, what have I
do any more with idols (3)?—But unless
we could prove that the ten tribes have long
since renounced their idolatry; or that they will
be united with the two tribes, before they shall
become idolatrous, this passage will prove no-
thing to our purpose.

In *Jeremiah* however, we meet with a pro-
phesy which is well worth our consideration.—
Instances of wrath are there foretold, which
we cannot relate without trembling!—The
prophet himself assures us, that the evil which

(1) *Isaiah* ii. 2—4.

(2) *Hosea* xiv. 8.

(3) *Isaiah* ii. 8.

shall

shall be brought upon *Jerusalem*; shall be dreadful, that the ears of every one who heareth of it shall tingle (w).—God is indeed merciful and gracious;—But he is terrible in his judgments, and wonderful in his doings towards the children of men!—And indeed if his people should ever apostatize from Christianity to idolatry;—if ever what St. Peter may be applied to them,—*The dog is turned to his own vomit again, and the sow that was washed, to her wallowing in the mire*,—they will fatally be convinced, that it had been better for them not to have known the way of life, than after they had known it, to turn from the commandment delivered to them (x).—This is an important truth, which the people of the land,—those who have despised God's ordinances, and broke his sabbaths, would do well to consider seriously!—For as it is the greatest folly to reject the religion of Christ, so it is the highest impudence to pretend to believe in him, and yet presume to disobey him. And when *Rome* considers that to all her other

(w) Jerem. xix. 3.

(x) 2 Peter ii. 21, 22.

ins and impieties, she has added that monstrous crime, idolatry, — with what an aching heart must she read the following prophecy, delivered against IDOLATRY by Jeremiah! — For why is she more excusable in the sight of God than others? — Thus then speaks the Lord of hosts.

Because they have forsaken me, and have estranged this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the blood of innocents; —

Therefore behold the days come, saith the Lord, that I will make this city desolate, and an hissing: every one that passeth thereby, shall be astonished and hiss, because of all the plagues thereof.

And I will cause them to eat the flesh of their sons and of their daughters, and they shall eat every one the flesh of his friend, in the siege and straitness wherewith their enemies and they that seek their lives shall straiten them (y).

But why now shall these dreadful punishments be inflicted? — The prophet is express and clear: — *Because they have forsaken me, and*

(y) Jerem. xix. 4 - 9.

have strangled this place, and have burned incense in it unto other gods, whom neither they nor their fathers have known; nor the kings of Judah, and have filled this place with the blood of innocents; —

They have built also the high places of Baal, to burn their sons with fire for burnt-offerings unto Baal; — therefore, &c. (z).

But when, or where, I would know, — in what siege, or at what time was it, that the Jews were so distressed, as to eat the flesh of their sons and of their daughters? — I must not be told here that this calamity was suffered in the reign of Joash (a), and when Jerusalem was besieged by Titus (b). — The calamity in the reign of Joash must needs be out of the question; for that did not happen at Jerusalem: — It was prior also to the prophecy. — And the siege by Titus was not suffered for idolatry. Besides this, neither of these cases will furnish us with more than a single instance in each; and therefore they seem to fail with respect to the degree of misery foretold. And yet, if we except these instances, neither sacred, nor prophane

(z) Jerem. xix. 4, 5.

(a) 2 Kings vi. 25—30.

(b) Joseph. de Bell. Jud. Lib. 6. Cap. 3. p. 1274, 1275.

history will furnish us with any others.—

And it deserves to be well considered here, that whenever prophecies have been fulfilled, the completion ought to be fully proved, either by sacred, or prophane authentic history. And indeed, it appears to me, that if the completion of prophecies, already fulfilled, cannot be proved in one or other of these ways, they were delivered in vain:—We can never prove that such prophets were inspired by him who knoweth all things.—For instance,—suppose that any prophet, 3000 years ago, should have foretold that *Babylon*, or any other place should be destroyed within a thousand years from that time;—if it could not be proved by history, either sacred or prophane, that such destruction happened,—by what other medium can we prove that the prophet was divinely inspired?—It would certainly, to all intents and purposes, be the same thing, as if no prophecy had been delivered at all.

Now this is exactly the case here.—No one Historian has given us the least hint whereby we can prove, that the prophecy *has been* fulfilled. And if we will still plead that the

M

prophecy

prophecy has been fulfilled, we certainly weaken the argument drawn from prophecy, and make the word of God of none effect.

We know very well, that it is not unusual for the writers both of the Old and New Testaments, to point out the completion of prophecies.——Thus the writer of the second Book of *Chronicles* informs us, that in the first year of Cyrus king of Persia, that the word of the Lord spoken by *Jeremiab* might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, *Thus saith Cyrus king of Persia, all the kingdoms of the earth hath the Lord God of heaven given me: and he hath charged me to build him an house in Jerusalem which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up (c).——* And the very same observation is made by *Ezra (d)*.

Instances of this kind are so frequently met with in the New Testament, that it will be quite

(c) 2 Chron. xxxvi. 22, 23.

(d) Ezra i. 1—4.

unnecessary to produce particulars.——And yet we have no where the least hint that *this* prophecy was ever accomplished.

Josephus too, though he is minute enough upon the affairs of his nation, hath not said a word of this most dreadful calamity.——That one child was eaten in *Samaria*, and that one other was afterwards eaten in *Jerusalem*, are facts which are recorded by him (e).——But not a word of this, when *Jerusalem* was besieged by *Nebuchadnezzar*.——He speaks indeed of a *famine*, and of a *pestilence*, which then raged;——for they commonly go together:——But not the least hint is there that *parents ate their children*, or that *friends devoured each other* (f).——My intelligent reader then will very hardly admit that this prophecy *has been* fulfilled;—since he will be destitute of all proof, ———and so will destroy the main use and intent of prophecy.

But this argument, I may be told, will carry us no higher than probability. It may raise a

(e) *Joseph. Ant. Jud. Lib. ix. Cap. 4. p. 401. Idem, de Bello Jud. Lib. vi. Cap. 3. p. 1274, 1275.*

(f) *Joseph. Ant. Jud. Lib. x. Cap. 8. p. 448.*

probable presumption that this prophecy *has not* been accomplished, but it will carry us *no farther*.-----Let us then search for some *similar* prophecies, and see whether we can meet with any farther assistance from them.-----And I am persuaded that *Jeremiab* and *Ezekiel* will afford us the assistance wanted.

One thing, I think, must needs be granted; viz. that the *Lamentations* of *Jeremiab* concern but *one* and the *same* calamity, be it either *past* or *future*.-----The holy prophet is mourning for the miseries of *Zion*, in such moving and pathetic strains, as no writer of *Rome* or *Greece* can parallel!-----*Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night (g)!*-----*O all ye that pass by, behold and see, if there be any sorrow like mine (h)!*

-----“Did we ever find” (says that great man, Dr. South,) “did we ever find sorrow flowing forth in such a natural prevailling pathos, as in the *Lamentations* of *Jeremiab*?” One would think that every letter was wrote “with a tear; every word was the noise of a

(g) Jerem. ix. 1.

(h) Lament. i. 12.

“ breaking heart; that the author was a man
 “ compacted of sorrows, disciplined to grief
 “ from his infancy, one who never breathed
 “ but in sighs, nor spoke but in a groan (i)!”

——But we are somewhat comforted with this reflection, that the miseries here lamented so pathetically shall be renewed again *no more*.——

For thus are we assured by the prophet:——

The punishment of thine iniquity is accomplished, O daughter of Zion; he will NO MORE carry thee away into captivity (k).——We have, in the sacred scriptures a great number of prophecies which are similar to this; and several of them we have produced above. Let me here add one from Ezekiel.——*And I will do in thee that which I have not done, and whereunto I will not do ANY MORE the like; because of all thine ABOMINATIONS.*

Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgment in thee, and the whole remnant of thee will I scatter into all the winds (l).

(i) South. Serm. Vol. IV. p. 31.

(k) Lament. iv. 22.

(l) Ezek. v. 9, 10.

Calvin indeed, and some others, are of opinion, that the words, *αὐτὸς οὐκ ἐποίησεν ὅμοια αὐτοῖς ἔτι* *I will not do the like to them ANY MORE*, are to be taken in a *limited* and *restrained* sense; and to signify only a *long time* (m).——But, in the first place, the instances they produce are nothing to the purpose. The words, we are told, are used in a *limited* sense in *Samuel*.——*So the Philistines were subdued, and they came NO MORE into the coast of Israel: and the hand of the Lord was against the Philistines all the days of Samuel* (n).——But what is here now said, but that the *Philistines* came into the coast of *Israel* *no more* all the days of *Samuel*. And because the words, *no more*, are here expressly limited to the days of *Samuel*, will it follow, that they are *there* also limited, where *no limitation* is *expressed* or *implied*?——And yet the other instance which is alleged is still less to the purpose.—We are referred then to *Isaiab*, who says that there shall come a time, *when nation shall not rise against nation, neither shall they learn war ANY MORE* (o).——

(m) *Vid. Calv. et Est. in Loc.*

(n) 1 Sam. vii. 13.

(o) *Isaiah* ii. 4.

And

And can it indeed be proved, that the accomplishment of this prophecy is *not future*?—

But this proof is not to be expected. On the other hand, I am fully persuaded, that the *Jews*, after their *last* and *final captivity*, will learn war no more:—That they will be under the *particular* and *immediate* protection of the Almighty:—That their government will be entirely *theocratical*.—Or the words, perhaps, may regard the blessed state of the *Millennium*.—But, in the next place,

When *Jeremiah* tells us, that *the daughter of Zion shall be carried into captivity NO MORE*,—if we will needs understand him as speaking of the *Babylonish captivity*; and will have the words, *no more*, to mean a *long time*;—there are some facts which, I apprehend, will prove too much;—they will prove, that the prophecy is not a true one,—For in the year before *Christ* 320, (which was but 125 years after *Nebuchadnezzar* went up to *Jerusalem*;) the city was again stormed, and taken by *Ptolemy Lagus*, one of *Alexander's* successors; and an hundred thousand *Jews* were carried by him captive

into *Egypt* (p).—If therefore we would save the credit of the prophecy, we must be obliged to own that it has not been hitherto accomplished.—However, that *ἐτι* has sometimes an *unlimited* extension, is undeniable. We have an instance of it in *Genesis*:—*καὶ ἔτι ἔσται τὸ ὕδωρ εἰς κατακλυσμὸν, ὥστε ἐξαλεῖναι πᾶσαν σάρκα.* *And there shall be NO MORE a flood, to destroy all flesh* (q). And such a meaning it must always have, when the subject is *prophecy*. For however its meaning may be *qualified* when rewards are promised, or threatenings are denounced; for they are often promised or denounced *conditionally*, and are therefore *contingent*:—Yet this must not be said of *prophecies*: they depend not upon *contingencies*:—*their* accomplishment is *certain*:—*their* completion *sure*.—They have God for their author; and no causes, be they natural or moral, can render his predictions vain.—It seems to be pretty certain then, that the punishment here threatened *has not been yet* inflicted; and consequently, the crime for which it is

(p) *Usser. Annal. p. 112, and 232. Joseph. Antiq. Jud. Lib. xii. Cap. 1. p. 507, 508. Azathar. apud Joseph. contra Apion. Lib. i. p. 1350.*

(q) *Gen. ix. 15.*

threatened,

threatened, which is idolatry, has not been yet committed.

We have to observe farther, that the miseries which *Jeremiab* so pathetically and so mournfully laments, were not *then* suffered when *Jerusalem* was besieged and taken by *Nebuchadnezzar*.—This appears from these words:—*The law is no more; her prophets find no vision from the Lord (r)!*

But is it not certain that *visions* were vouchsafed to *Jeremiab*, even to the very end of the siege, and *after* it (s)?—Is it not certain that *visions* were vouchsafed to *Daniel* and *Ezekiel*, and that too in great abundance, even during the captivity itself?—And how then could *Jeremiab* say of *Jerusalem*, in *that* calamity,—*her prophets find no vision from the Lord!*—The meaning of the words is undoubtedly this, —that the Lord was angry with his people, and would give them no farther directions for their behaviour.—But surely this cannot be applied to the time of *Nebuchadnezzar's* siege! —For *then* it was that *Zedekiah* applied to

(r) Lament. ii. 9. (s) See *Jerem.* chap. xxxviii. xlii. xliii. and elsewhere.

Jeremiab for instruction;---and then it was that the Lord gave him a very full, plain, and particular answer by his prophet (r).-----If then the miseries lamented by *Jeremiab* are caused by idolatry; and if the miseries lamented were not brought upon *Jerusalem* by *Nebuchadnezzar*;---then,---as *Judah* was never before or after that siege carried into captivity for idolatry,----their idolatry must needs be future.

That the miseries threatened by *Jeremiab* and *Ezekiel*,----that every man should eat the flesh of his friend;---that parents should eat the flesh of their sons and the flesh of their daughters (v);----that the fathers should eat their sons, and the sons their fathers (w);----that women should eat their fruit,---children of a span long (x):---that all this did not happen in the days of *Zedekiah*, may be very fairly presumed from the profound silence of *Jeremiab*, when *Zedekiah* sent for him, and wanted to know what the Lord had determined upon him, and his people.-----*Jeremiab* then told him what the Lord had spoken.---Thus saith the Lord, the

(r) *Jerem.* xxxviii. 14---23.

(w) *Ezek.* v. 10.

(v) *Jerem.* xix. 9.

(x) *Lament.* ii. 20.

God of hosts, the God of Israel, if thou wilt assuredly go forth unto the king of Babylon's princes, when thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and thine house.

But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hands of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand (y).

Zedekiah seemed very much inclined to follow this advice;-----but he was afraid of the Jews who had fallen to the Chaldeans, lest they should deliver him into their hand, and they should mock him (z).-----Upon this Jeremiah undertakes to expostulate with him with great earnestness, and uses all the powers of soft and moving eloquence.-----Obey, says he, I beseech thee, the voice of the Lord which I speak unto thee (a).!-----He then sets before him the miseries which should be endured-----If thou refuse to go forth, this is the word which the Lord hath spoken. Behold, all the women that are left

(y) Jerem. xxxviii. 17, 18.

(z) Jerem. xxxviii. 19.

(a) Jerem. xxxviii. 20,

in the king of Judah's house shall be brought forth to the king of Babylon's princes, and those women shall say, thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, and they are turned away back.

So shall they bring out all thy wives, and thy children to the Chaldeans: and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and thou shalt cause this city to be burned with fire (b)

The famine had, at that time, just begun to rage. For when *Jeremiah* had been put in the dungeon, *Ebed-melech* the *Ethiopian*, fearing he might perish there, interceded for him with the king, and represented the imminent danger he was in.—*He is like to die for hunger in the place he is in: for there is no more bread in the city (c)!*—This is the first intimation that we have of the famine. And if it was afterwards to encrease to that tremendous degree, which is described by the prophets,—can we possibly think that *Jeremiah* would have neglected to urge *that degree*, when he was endeavouring to prevail upon *Zedekiah* to go

(b) *Jerem.* xxxviii. 21---23. (c) *Jerem.* xxxvii. 7—9.

out to the king of *Babylon*!—This motive had been irresistible:—Let *Zedekiah* have been as bad a man as can be painted;—let his fears, of being mocked at, have arisen to what pitch we please;—he *could not* have suffered his people to fall into the distress described!—*Nero* himself must have relented!—A *Dionysius* must have dissolved in tears!—We may fairly presume then, that that extremest of all miseries was not at that time endured.-----The famine was first felt when *Jeremiah* had his last conference with his monarch; and the very next account which we hear is, *that the city was broken up (d)*!

Upon the whole then, I will venture to conclude, that the misery described *has not* been hitherto endured. And if *that* be future, it is very certain that the *idolatry* is future also.-----Let us see however, whether this is not confirmed by *Moses*, in a prophecy delivered by him in *Deuteronomy*, between three and four thousand years ago: And I cannot but consider that prophecy as one of the most striking and

(d) Jerem. xxxix. 2.

affecting pieces of plain and natural eloquence, that was ever produced by any writer, ancient or modern.-----The miseries which should come upon God's people, are set in so strong and striking a light, that we cannot but shudder at the description of them!

That *idolatry* will be their chief and principal cause, seems to be pretty plain from the conclusion of this prophecy.---*If thine heart, says Moses, turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods, and serve them; I denounce against you this day, that ye shall surely perish (e)!*---And just before the prophecy was delivered, certain crimes were enumerated, to which the people were obliged, with their own mouths, to confess, that the curse of God was due;-----and at the head of these stands *idolatry*.-----*Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen (f)!*

-----*Idolatry* is mentioned likewise in

(e) Deut. xxx. 17, 18.

(f) Deut. xxvii. 15.

the very body of the prophecy.-----*I thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them (g).-----And then it immediately follows,---But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments, and his statutes which I command thee this day;---(that is, if thou shalt become idolatrous)-----all these curses shall come upon thee (h).*

It is observable here, that *Moses* is, in this place, speaking to the *twelve tribes*; and seems to threaten them *collectively*. But we have proved, that they have never been united since the days of *Rehoboam*; and consequently, they have never been *so* punished *collectively*.-----But however this be, neither the *ten*, nor the *two* tribes, have ever suffered *such* a famine as is here described; and the last punishment of *Judah* was not inflicted for idolatry.-----The consequence of which must be, that both the *sin* and the *punishments* are *future*.

(g) Deut. xxviii. 14.

(h) Deut. xxviii. 15.

There is one circumstance indeed, which seems, at first sight, to be striking. For the Lord declares by *Moses*, that he will bring them into Egypt again with ships, by the way whereof *Moses* spake unto them, ye shall see it no more again: and there ye shall be sold unto your enemies for bond-men, and bond-women, and no man shall buy you.---And it is indeed very true, that many of those who were taken captive by *Titus*, were sent by him into Egypt. But whether they were sent in ships;---or whether they were carried by that way whereof *Moses* had spoken,---by the way, as I conceive, of the Red Sea;---or whether they were sold in Egypt for slaves;---are points which cannot now be determined.-----From what *Josephus* says, their fate seems to have been determined before their departure from Judea.---He tells us, that a great many were sent into Egypt to labour there(k).---Their employment, whatever it was,

(i) Deut. xxviii. 68. (k) Τὸ δὲ λοιπὸν πλεῖστές τῶν ὄντων ἐλάττωσαν ἐν δούλοις καὶ ἐν δούλαις εἰς τὰ κατ' Αἰγύπτου ἔργα.

"Of the rest of the multitude, he bound those who were above seventeen years of age, and sent them into Egypt, to the works."—*Joseph. de Bello Jud. Lib. vi. Cap. 9. p. 1291,*

From hence it should seem, that the τὰ ἔργα were some public works, fortifications perhaps, which the Romans were carrying on in Egypt.---And if this be so, I do not imagine they were sold.

Was

was first, before they were sent to Egypt.----
They were sent there to be employed as the
Emperor's slaves; and consequently were not
sold.

But, admitting that they were;—that is but
one circumstance out of a great many;—and
no events, at least that I know of, have hap-
pened, whereby we can prove the accomplish-
ment of the rest.——Can it ever be proved,
that those who were taken captive by *Titus* were
at that Time, or ever after that time, *idola-
ters*?——And yet the prophecy expressly de-
clares, that *such* they will be when they are
punished, and that *such* they shall be under
their captivity.——*They have burned incense unto
other gods*, says *Jeremiab* (1)!.——*They went,
and served other gods*, says *Moses* (m); where
he is evidently accounting for those dread-
ful curses which shall be brought upon them,
and which he had so finely described in the
preceding chapter.——*The Lord shall scatter
thee*, says *Moses*, *among all people, and there thou*

(1) Jerem. xix. 4, 5.

(m) Deut. xxix. 22—26.

compare Deut. xxviii. 14, 15.

N

shalt

shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone (n)!

The nation that was to be brought against them, is said by *Moses*, to come from far, from the end of the earth (o).— אֶתְרֵי תַרְסֵי Ab extremitate terræ, says the *Hebrew*; and with that the translation of the *Seventy* agrees; ἀπ' ἐσχάτε τῆς γῆς. *From the extremest parts of the earth.*—And how then can this be applied to the *Romans*?

It is said, moreover, to be a nation whose language they shall not understand (p). But in the *Septuagint* it is, ἔθνος ὃ οὐκ ἀκούσῃ τῆς φωνῆς αὐτοῦ. Or as it is in *Jeremiah*, ἔθνος οὗ οὐκ ἀκούσει τῆς φωνῆς τῆς γλώσσης αὐτοῦ. *A nation, the sound of whose tongue thou hast not heard (q).*—This cannot be applied to the *Romans*. For the *Jews* had made a solemn treaty with them, in [the time of *Judas Maccabæus*, above 230 years before the destruction of their city by *Titus* (r).—After that, they

(n) Deut. xxviii. 64.

(o) Deut. xxviii. 49.

(p) Deut. xxviii. 49.

(q) Jerem. v. 15.

(r) *Usher. Annal. p. 347. Joseph. Antiq. Jud. Lib. xii. cap. 10. p. 551.*

had frequent intercourse with the *Romans*; and for many years *Judea* had been a *Roman province*.—They could not therefore be utter strangers to their language, and therefore the *Romans* could not be *that nation*, by whom they are here threatened to be destroyed.—Neither could the *Chaldeans* be that nation;—for they were not by them conveyed in ships to *Egypt*.—We may therefore again conclude, that, as the punishment *has not been* inflicted, the crime *has not been* committed: and consequently their *idolatry is future*.

The prophecies of *Ezekiel* are certainly, many of them, very obscure: more obscure, I think, than the Revelation of *St. John*.—Judgments are threatened against two sisters, the daughters of one mother, whose names were *Abolab*, and *Abolibab* (s); and by these are represented the cities of *Samaria*, and *Jerusalem*; that is, the *ten*, and the *two* tribes of *Israel*.—And thus far the prophecy is clear enough.—The main question is, whether the prophecy has been fully accomplished.—I trow not.—And my reasons are these.

(s) Ezek. chap. xxiii. 1—4.

God threatens to execute his judgements against *both* of them;----against *Abolab*, as well as against *Abolibab*;----against the *ten*, as well as against the *two* tribes.——But the *ten* tribes had been long punished when this prophecy was delivered. They had already been carried into captivity about 130 years, when this prophecy was denounced against them. For the prophecy was denounced *in*, or *after the seventh year of Zedekiah* (t). That is, about the year of the world 3356 (v). And the *ten* tribes were carried into captivity in the year of the world 3227 (w). And how then is it, that they are *threatened* with punishments which they had *already* suffered!——It should seem then that both the *crime* and the *punishment*, the *idolatry* and *captivity* are *still future*.

God says indeed, as it stands in our translation, *I have delivered her (Abolab) into the hand of her lovers* (x). But in the Septuagint

(t) Ezek. xx. 1.

(v) Helv. Chron. p. 60.

(w) Helv. Chron. p. 54. The famous *Usher* differs from *Helvicus*, as to the years of the world, but makes the difference between the *prophecy* and the *captivity*, 129 years. *Vid. Usher. Vet. et Nov. Test. Annal. p. 56 and 74.* compared with Ezek. xx. 1.

(x) Ezek. xxiii. 9.

THE PROPHECIES. 183

we read, *παρὸντα*; and I have proved above that the *aorist* is sometimes put for the *future*.

—And indeed, it is afterwards said expressly, that the punishment of BOTH was *future*.—

—*I will bring a company upon THEM, and will give THEM to be removed and spoiled (y).*

—And as to what is said, concerning their bringing their whoredoms from *Egypt*,—I hope I may be allowed to say, that I have proved above, that they *were not idolaters in Egypt*. Let me here add one other observation from *Moses*.

When he made that famous covenant between God and the children of *Israel*, by which he engaged them and their posterity, to abstain from *idolatry*, he reasons with them thus:—

For ye know how we have dwelt in the land of Egypt; and how we came through the nations which ye passed by; and ye have SEEN their ABOMINATIONS and their IDOLS, wood and stone, silver and gold, which were among them, lest there should be among you man or woman, family or tribe, whose heart turneth away this day

(y) Ezek. xxiii. 44 and 46.

from the LORD our GOD, to go and serve the gods of these nations;——the Lord will not spare him (x).

Now *Moses* had here not only a fine opportunity of reminding them of their apostacy, if indeed they *had been* apostates; but the nature of the covenant he then made, and the exhortations which he then gave, called upon him to remind them of it.——If they had been *guilty*, they had been *pardoned*. And this would have aggravated any future apostacy so highly, that *Moses* could not but have mentioned such an horrid aggravation; and made it an argument for their future obedience to the Lord.——

But not the least hint is given.—They had *seen*, but they had not *practised* the abominations of the *Egyptians*, no more than of the nations they had passed by.——And from hence arises a strong presumption, that *the* idolatry here threatened to be punished, has not been hitherto committed.

But there is one part of this prophecy, which, I apprehend, will carry us much farther than

(x) Deut. xxix. 16—20.

probability.—It is foretold then, that God will not only turn away iniquity from *Jacob*, but that **ALL WOMEN**, that is, **ALL NATIONS**, shall be instructed; and be reformed from *idolatry*. For thus says the Almighty, *Καὶ ἀποστρέψω ἀσέβειας ἐκ τῆς γῆς, καὶ παιδεύσωμαι ΠΑΣΑΙ ΓΥΝΑΙΚΕΣ, καὶ οὐ μὴ ποιήσουσι κατὰ τὰς ἀσέβειας αὐτῶν.* *And I will turn away iniquity from the earth, and ALL WOMEN shall be instructed, and they shall not do after their iniquities (a).—*And this is very agreeable to what is foretold in divers other places, and particularly by our Saviour on the cross.—All the ends of the world shall remember themselves, and be turned unto the Lord; and all the kindreds of the nations shall worship before him (b)!—And from hence we may safely conclude, that the accomplishment of this prophecy is *future*.

We have proved above, that the *twelve tribes* have never been united, since they were separated in the reign of *Rehoboam*.—To the authorities there produced, let me here add that of *Jerom*; who says, “*that the two tribes re-*

(a) Ezek. xxiii. 48.

(b) Psalm xxii. 27.

“ turned from Babylon to their native country;
 “ But that the ten tribes were, in his time, slaves,
 “ upon the mountains, and in the cities of the
 “ Medes (c).”——But Ezekiel foretels their
 union; and declares farther, that from that
 time, they shall defile themselves no more with their
 idols, nor with their detestable things, nor with
 any of their transgressions; for that God will
 save them out of all their dwelling-places wherein
 they have sinned; and will cleanse them: So, says
 the Lord, they shall be my people, and I will be
 their God—for EVERMORE (d).——So
 sure therefore as their union is future, so sure is
 their idolatry future also.——Let us add farther,
 that in the parallel prophecy to this, which
 we meet with in *Jeremiah* (e), it is said,——in
 the LATTER DAYS ye shall consider it (f).

(c) Regum narrat historia,——post aliquantum temporis eas
 appellabant Judea Chaldaeis in Babylonem ductas esse captivas,
 et tribum Juda post annos Septuaginta, antiquae terrae redditam:
 decem autem tribus, quae vocabantur Israel, usque hodie in Mon-
 tibus Urbibusque Medorum servire captivas.——Jerom in
Ezek. xxxvii.

Whatever way we understand Jerom;—whether by *usque hodie*
 he means his own time, or the time in which the history of the
Kings was wrote;—’tis plain, I think, that Jerom was of opinion
 that the ten tribes never returned. (d) *Ezek. xxxvii. 15—28.*

(e) *Jerem. xxx.*

(f) *Jerem. xxx. 24.*

Ezekiel.

Ezekiel has a famous prophecy, which I have partly considered above: It is contained in his 4th and 5th chapters; and I shall here add some farther remarks.

It has been thought by some very great men, such as *Usher*, *Mede*, and others, that God has here declared how long he would bear with the idolatry of *Israel* and *Judah*. But I cannot for my life conceive, how a *severe* and *dreadful* siege can be emblematical of *forbearance*!—They begin their computation from the time that *Jeroboam* set up his *calves*, and end it with the taking of *Jerusalem* by *Nebuchadnezzar*.—But chronologers differ.—And let us follow which system we please, we shall never make the time of *forbearance* to be exactly 390 years. And yet, when *God* is the computer, we may expect a computation that answers exactly to a day, as we know it did with respect to the *Exodus* (g).

But why must this *forbearance* be computed from the idolatry of *Jeroboam*?—Idolatry was frequent enough before his days,—beginning above 400 years before his reign;—pre-

(g) Exod. xii. 41.

sently after the death of *Joshua* (b).—And why are not those years of forbearance taken into the account?—Only because the hypothesis cannot admit them.

The truth is, the prophet speaks not of forbearance, but of punishment, as is plain from the loathsome food he was ordered to prepare, and from his earnest petition for a mitigation (i).

—It appears moreover, from what the Lord himself declares:—*Even thus shall the children of Israel eat their defiled bread, that is, thus dreadfully shall they be punished, among the Gentiles whither I will drive them* (k).—And then follows the punishment of Judah.—*Behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with care; and they shall drink water by measure, and with astonishment: that they may want bread and water, and be astonished one with another, and consume away for their iniquity* (l).

But, to put this matter out of doubt, whatever ambiguity there may be in the Hebrew, the *Septuagint* is clear enough:—*Three hundred*

(b) Judg. ii. 11—13.

(k) Ezek. iv. 13.

(i) Ezek. iv. 9—15.

(l) Ezek. iv. 16, 17.

and ninety days, (λήψη τὰς ἀδικίας) thou shalt suffer for the iniquity of the house of Israel.—

And thou shalt suffer for the iniquity of the house of Judah forty days. I have appointed thee a day for a year (m).—It should seem then, from this prophecy, that the *ten tribes* will hereafter go into a captivity that will last 390 years: And that the *two tribes* will go into a captivity that shall last 40 years,—then shall they return;—and then shall they be removed no more again for ever. And hence, I suppose, it is, that *Isaiah* says in one place,—For a short moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment: but with EVER-LASTING kindness will I have mercy on thee, saith the Lord thy Redeemer (n).—And the Lord hath made a faithful oath, that he will perform it (o).

Ezekiel, in one of his visions, was shewn a monstrous, and almost incredible scene of idolatry (p)!—a scene, which has not, I think,

(m) Ezek. iv. 5, 6.

(n) Isaiah liv. 7, 8.

(o) Isaiah liv. 9.

(p) Ezek, chap. viii.

been

been exhibited hitherto! For this idolatry dreadful punishments are threatened: But before they are executed, *a man clothed with linen, with a writer's ink-horn by his side, is commanded to set a mark upon the foreheads of the men that sigh, and that cry for all the abominations that be done in the midst of Jerusalem (q).*—Now if this vision be that which St. John saw in the Revelation, where an order was given to the four angels, saying, *Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads (r),*—as I think it is;—then it is demonstrably certain, that the idolatry is *future*.—But more of this hereafter.—In the mean time we may observe, that

Ezekiel, from the time that he began to prophecy to the destruction of Jerusalem, had fifteen, or sixteen visions, concerning the fate of that city; and I cannot conceive that *all* of them related to the Jerusalem which then was. That they did not, may be proved, I think, in this manner.

(q) Ezek. ix. 3, 4.

(r) Rev. vii. 2, 3.

Ezekiel had been for a long time dumb (s), and upon the very day that *Nebuchadnezzar* set himself against *Jerusalem*, the word of the Lord came unto him; and he prophesied against *Jerusalem* (t).—But however the prophecy might be adapted to the siege that was just then begun, I cannot but think that some future siege, and some future troubles were at the same time foretold.

When a prophecy has been delivered, and its accomplishment has been very distant, it has been no unusual thing for the prophet to give some present sign,—to prove his inspiration by foretelling some event that was to happen shortly, in order to induce a firm belief, that the more future event would be accomplished in its season. Now, in the present case, *Ezekiel* gives us this sign:—*Upon this very day the king of Babylon hath set himself against Jerusalem* (v).—From what had already happened, it might easily be conjectured, that the city would be taken. But that we (for the prophecy was written for the instruction of

(s) Ezek. iii. 26.

(t) Ezek. chap. xxiv.

(v) Ezek. xxiv. 1, 2.

future ages) —that we, I say, might not limit the prophecy to the *then* capture, we are informed, that *in the day when God would take from them their strength, the joy of their glory, the desire of their eyes, and that whereupon they set their minds, their sons and their daughters:— That he that escaped in that day, should come unto Ezekiel to cause him to hear it with his ears. — In that day, says God to him, shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb: and thou shalt be a sign unto them, and they shall know that I am the Lord (w).*

If the prophecy had been limited to the *present* siege, one might have expected, that the sign which the prophet had given, should have been confirmed as soon as possible. — And yet it does not appear that the prophet had any notice of *Nebuchadnezzar's* success, till the city had been taken *a year and six months. — For it came to pass in the twelfth year of the captivity, in the tenth month, in the fifth day of the month, that one who had escaped out of Jerusalem, came*

(w) Ezek. xxiv. 25—27. .

unto Ezekiel, saying,---The city is smitten (x).
 ---But the city was taken by Nebuchadnezzar
 on the ninth day of the fourth month of the
 eleventh year (y).---The messenger then did
 not arrive at Babylon, till Jerusalem had been
 taken a complete year and six months.---One
 may imagine, however, that he who escaped
 made all the haste he could. And yet it is very
 certain, that the journey might have been
 performed in less than a fourth part of the time :
 For Ezra set out from Babylon on the first day
 of the first month ; and arrived at Jerusalem on
 the first day of the fifth month (z).---And
 there can be no doubt but that in less time
 than four months, the Babylonians had heard
 that Jerusalem was taken.

To what purpose then did he who escaped
 from Jerusalem, come to Ezekiel, to tell him
 that the city was taken?-----Was it to confirm
 what Ezekiel had before declared,---that the
 city was besieged on such day,---the day
 which he had mentioned ;---and that it was
 taken, as he had said it would be?-----All this

(x) Ezek. xxxiii. 21.

(y) Jerem. lii. 5, 6.

(z) Ezra vii. 9.

had been known at *Babylon* above a year before; -----and *that* therefore could not be the end of his message.-----It was therefore delayed so long, that we might be assured, that the messenger was not a *real one*;-----that the message was delivered in a *vision*;-----and that something *very future* had been then foretold.-----But *Jerusalem* is threatened by *Ezekiel* for *idolatry*;-----that *idolatry* is therefore *future*.

When this *idolatry* shall be repented of, it certainly it will, then will be fulfilled the prophecy of the *Pfalmist*;-----*The princes of the people are joined unto the people of the God of Abraham: for God who is very high exalted doth defend the earth as it were with a shield (a).*

We have now then very fully proved our point; and yet perhaps we shall have some farther proofs, when we come to speak of that time of trouble which our Saviour spake of; and have proved that *the Babylon* against which *Isaiab* and *Jeremiab* prophesied, is not that *Babylon* which was taken by *Cyrus*; but *that Babylon* which is threatened by *St. John*;—we shall have some farther proofs of the *future*

(a) *Pfalm* xlvii. 9.

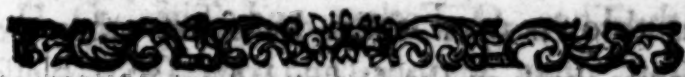
idolatry of the Jews. For God declares that he has therefore foretold, that her destruction should come from him, lest the Jews should impute it to their IDOLS (b).

But we dare not enter upon that amazing book, *the Revelation of St. John*, without first addressing the Almighty; and imploring his assistance, who alone could open the seals.

Do thou, then, O thou God of truth, who knowest all events, and to whom all things are naked and open, whether past, present, or to come; — who hast revealed to thy servants, the prophets, the times and the seasons, with all the changes they shall undergo: — do thou be pleased so to enlighten our understandings; — so to direct our enquiries; and to fix our attention so deeply; — that we may see the things which belong to to our peace before they be hid from our eyes! — that we may reform our lives; — live according to thy laws; and find a place of safety, when thou, O God, shalt arise to shake terribly the earth! — And this we

(b) Isaiah xlviii. 5.

beg though Jesus Christ our Lord: to whom, with Thee, O Father, and Thee, O Holy Ghost, three Persons, and one God, blessed for ever, be ascribed, as is most due, all honour and glory, might, majesty, dominion, power, now, and from henceforth, and for evermore. Amen.



VI.

REVELATION, Chap. v. Vers. 4, 5.

And I wept much because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me, weep not: behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

***IN my former dissertations on the
 * I * subject of prophecy, I have shewn,
 * * from several passages of scripture,
 *** what will be the end, — the
 miserable end of those unhappy men, who
 have rejected the everlasting gospel of the
 Son of God. — I had then occasion to
 produce several passages from the Revelation

of *St. John*; and great light, I apprehend, was thrown upon them by some other prophecies, both in the *Old* and *New Testaments*. And indeed, by comparing the scriptures, we shall be the more likely to come at the truth.

There has, indeed, been a veil purposely spread over the writings of the prophets: but some of them have a thicker covering than others. The *same* prophecies, delivered by *different* prophets, are not *equally* obscure. Some particulars are more clearly described by some prophets; and other particulars, of the same prophecies, are more clearly described by other prophets. — A circumstance too, omitted by one prophet, is sometimes supplied by another prophet: — so that, when they are compared together, they mutually enlighten each other; and the whole becomes more perspicuous and clear.

To understand the prophecies, must be of the greatest importance to us; for they were *all* written for our instruction in righteousness^(a). And when we understand the pro-

(a) 2 Tim. iii. 16.

phesies, we shall be so fully convinced of the truth of the christian religion, that no objections raised by infidels, can ever be able to shake our faith: — we shall be stedfast and unmoveable! — for though some things may happen, which may seem utterly inconsistent with the design of the publication of the gospel, yet we shall not be startled at them in the least; — because we shall then know, and be assured, that *they are none other things, than those which the prophets have said should come (b)*. — And, indeed, this is very use which our Saviour intimated, we should make of prophecies. *Behold, says he, I have told you beforehand; and I have therefore, foretold you all things, that when they come to pass, ye may believe that I am He (c)*.

The older the world grows, and the nearer to its end it approaches, the more of these things we shall see fulfilled. And, in truth, so many of the prophecies *have been fulfilled*, — so very exactly and minutely fulfilled already, that we have all the reason in the world to expect the completion of the

(b) Acts xxvi. 22.

(c) See John xiv. 29.

remaining few.——Being then thus fully persuaded of the truth of our religion, we shall easily be induced to practise all its holy precepts. For certainly, if we believe the gospel, we must needs follow its directions. To do otherwise, is to set the God of heaven at defiance!——To believe in Christ, and to disobey him notwithstanding, is the highest impudence and folly! And what then can we think of ourselves!—Do we indeed obey our Master,—our Redeemer, and our Judge!——Let us not vainly boast;——but let each one rather smite his breast, and say, *God be merciful to me, a sinner (d)!*

When then we see before our eyes, the curses that shall fall upon the wicked, on the one hand, and the blessings that shall be heaped on the righteous, on the other hand;——we shall flee from sin as from a serpent, and shall run with patience the race that is set before us;——looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat (e)!——

(d) St. Luke xviii. 13.

(e) 2 St. Peter iii. 12.

We shall be thoroughly furnished unto all good works (f)!

This is the use we should make of prophecies; for they were written, not for our amusement only, but for our instruction in righteousness. And when we understand these things, we shall have such noble and exalted ideas of the attributes of God, that we cannot but love and honour him:— And if we love him, we cannot but obey him!

With this view it has been, that I have taken no small pains to understand the prophets: For *blessed is he that readeth, and they that bear the words of this prophecy, and keep those things which are written therein, saith St. John (g).*

The book of the Revelation has been admired in all ages, and much pains have been taken it to unfold it. *Eusebius* indeed has told us, that the book of the Revelation was rejected by some; and this, considering the mysteriousness of the book, and the great caution with which the first Christians admit-

(f) 2 Tim. iii. 17.

(g) Rev. i. 3.

ted books as *canonical*, is not to be wondered at.—But since the book is expressly cited by *Irenæus*, (*b*) as the work of St. *John*, we can have no doubt about its authenticity; for *Irenæus* was *Polycarp's* disciple; and *Polycarp* was the intimate friend and acquaintance of St. *John*. If my reader desires any farther satisfaction, I must refer him to our learned Dr. *Mills*, who has proved the point beyond any possibility of contradiction.

The book of the *Revelation* is indeed full of difficulties; nor was that antient at all mistaken, who said, *that it was as full of difficulties as of words* (*i*). So that *the whole* of it will not perhaps be *fully understood*, 'till *the whole* shall be *nearly fulfilled*: and perhaps it may be one of the offices of *Elijah*, to open and explain *the prophets*.

But if, in our exposition, we should fall into errors, those errors, we hope, will be harmless, —they will not tend to weaken the force of religion. —Others have entered upon this task; but no one that I know of has succeeded *fully*; and some of them has hit upon the truth, scarce in any one particular. —But, even the

(b) *Irenæi Oper. Lib. 5. Cap. 28, 29, 30. et in multis aliis Locis.*
 (i) *St. Jerom.*

mistakes of others may be useful : for when paths are struck out, and we know the *wrong ones*, we may happen, with greater ease, to hit upon the *true one*. The exploring of it is at once *troublesome and delightful*. — We feel the *toil* ; — but we see the *reward* of our labours ; and we pursue our course with joy !

The world has been always delighted with *prophecies* ; — we meet with them in *Homer*, and in *Virgil* ; and the critics have always admired them. — But how mean were *theirs* when compared with *ours* ! — For, whether we consider the beauty of the language, — the grandeur of the events foretold, — the propriety and exactness of descriptions, — the nice correspondence of the *Images* describing to the *things described* ; — we shall soon be tired with the comparison, and have no relish but for the *sacred prophets*. — In the first case, we shall presently see, that *the prophecies* of our poets were the mere inventions of their own brains. The events which are foretold by *them*, had happened before the predictions were wrote ! — we plainly see this ; and are not therefore astonished at the completion. But our prophets
speak

Speak of things to happen, which no mortal could foresee; and none, but God, could give them such descriptions!—We are struck with their sublimity! and, while we read, we cannot but admire and adore!

No wonder then that St. John, filled with astonishment at the description of the things which he had seen, breaks out into holy raptures before he begins his prophecy, and says, —*behold he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.* Even so, Amen! I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, THE ALMIGHTY (k).—He was so full of the glorious assurance of the future happiness of Christ's servants, that he had not patience to go on in a regular narration; but acquaints us with the end of all things, before he could relate the things which were to happen shortly.—*Behold,* says he, *he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall mourn because of him.* Even so. Amen (l)!

(k) Rev. i. 7, 8.

(l) Ibid.

It is not my design to enter upon any long and tedious exposition; but, taking the prophecy itself, and credible historians for my guides, I shall endeavour to explain the principal mysteries of this book, as briefly as I can. And I shall be the more readily induced to do this, as I apprehend it will be *the best*, and indeed *the only* way of coming at the exposition of those prophecies which were delivered by our Saviour, and are recorded by his evangelists, St. Matthew, St. Mark, and St. Luke:—Of those prophecies which Daniel, and the rest of the prophets have given, *as they were moved by the Holy Ghost (m)*.

In the first of his visions, he saw our Saviour in the midst of seven candlesticks, having seven stars in his right hand; and in his mouth a sharp two-edged sword.—But, as this mystery is explained by our Saviour himself, we shall have no occasion to speak of it any farther. For *the seven stars represented the angels of the seven churches of Asia, and the seven candlesticks represented the seven churches (n)*.

St. John was then directed to write to the seven churches that were in Asia:—To the

(m) 2 Peter i. 21.

(n) Rev. i. 20.

church of *Ephesus*:—To the church of *Smyrna*:—To the church of *Pergamos*:—To the church of *Thyatira*:—To the church of *Sardis*:—To the church of *Philadelphia*:—And to the church of *Laodicea*.

Now it seems to be universally agreed, that the prophecy relating to those churches was accomplished (*ἐν ταῖς*) *shortly*.—If a *day*, in prophetic language, signifies a *year*, as it sometimes certainly does (*o*);—then, as it was foretold to the church of *Smyrna*, that they should have tribulation ten days (*p*), that is, ten years;—and as this came to pass in the reign of *Dioclesian*; this prophecy must needs be extended to that time. Now the persecution under *Dioclesian* began in the year of our Lord 303, and ended in the year 313. And this, as we shall presently see, was a most remarkable æra in history, and will greatly assist us in explaining the vision of the seven seals.

After this, says St. John, I looked, and behold a door was opened in heaven!—There he saw the throne of God, and him that sat upon the throne.—Round about the throne were four and

(*o*) Ezek. iv. 6.

(*p*) Rev. ii. 10.

twenty seats; and upon the seats were four and twenty elders.—Out of the throne proceeded thundrings, and lightnings, and voices.—Round about the throne were the seven spirits of God. In the midst of the throne, and round about the throne were four living creatures, (τέσσαρα ζῶα) full of eyes before and behind. The first was like a lion: the second like a calf: the third had the face of a man: and the fourth was like a flying eagle (q).

As this representation is certainly taken from the tabernacle of Moses, with the tribes of Israel encamping round it;—and as that tabernacle and its services, were undoubtedly typical of the Christian church; I think it very probable, that we have here a representation of the Christian church in the state of the Millennium; when they who shall be admitted to reign there, shall join with the living creatures, and the four and twenty elders, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come! Thou art worthy, O Lord, to receive glory, and honour, and power: For thou

(q) Rev. iv. 1—7.

hast created all things; and for thy pleasure they are, and were created (r).

And let me beg of my readers, by the way, to observe here, that the church of Christ in its *present state*, does never so properly resemble that which we have now seen, as when we surround God's altar, that tabernacle which he hath now pitched among men; and do there offer that sacrifice which is representative of the personal sacrifice of Christ: The holy Christian Eucharist.——Would we then imitate that perfect model of divine worship which St. *John* saw!——Do we wish to be partakers with Christ, and his saints, in glory?——Let me then beg of you, in the name of Christ, never to forsake God's altar!——There let us say, as our excellent church hath taught us, *Holy, Holy, Holy, Lord God of hosts: Heaven and earth are full of the majesty of thy glory!*——There let us resolve to forsake our sins;—and there let us fill our souls with longings after that blessed place *where there shall be no more dying; and where all tears shall be wiped from our eyes!* But to return:

(r) Rev. iv. 8—11.

I have said that the representation which St. John saw, was borrowed from the Jewish tabernacle, with the *Israelites* encamped around it. And that it really was so, will appear very plainly from a description of that encampment, as it has been collected by our best writers, partly from the scriptures, and partly from the *Jewish Rabbies*.

It is very plain from the short account which *Moses* has left us of the manner of this encampment, that the whole of it was ordered by God himself;—and hence we may be sure that it was done with some design and significance.

Let us then suppose, in the first place, that the tabernacle itself was pitched.—— This building was not a perfect square; but its sides were longer than its ends. The length of it were an hundred cubits, and the breadth of it was fifty cubits (s).—— *Moses* then goes on to inform us, that the Jews were to pitch their tents, every man by his own camp, tribe, and standard, throughout the whole host.—— That the tribe of *Levi* was to encamp round the

(s) Exod. xxvii. 18.

tabernacle, and to have the charge and custody of it: and that the rest of the tribes should pitch their standards with the ensigns of their fathers house, round about it, at an equal and convenient distance from it (r).

From this account then we may collect, that, *parallel* to the *sides* and *ends* of the tabernacle, and at a proper distance between it and the other, was encamped the tribe of *Levi*. At the *east* end of it was *Eleazer* the high-priest, with the rest of the family of *Aaron*, at the head of the four classes of the *Levites*.—As to the pavillion of *Moses*, all that he has told us of it, is, that it stood on the *same side* with that of *Aaron's* children (u); though we may well suppose that it stood on the most honourable place of the whole camp, and nearest to the tabernacle, as he was frequently obliged to repair thither.

On the *west* side of the tabernacle were encamped the *Gersonites*; and on the *north* and *south* sides were encamped the *Merarites*, and the *Kohathites*.

Now as the tribe of *Levi* made four small

(r) Numb. ii. 2.

(u) Numb. iii. 38.

bodies on each side the tabernacle, so now we must conceive the other twelve tribes encamping round them: And thus shall we have three tribes on each side the tabernacle. On the east side, and behind the priests, were the tribes of *Judah*, *Issachar*, and *Zebulun*. *Judah* was at the head of those tribes, either because it was the most considerable; or, as is more probable, because the *Messiah* was to spring out of *Judah*. — On the south side were encamped the tribes of *Reuben*, *Simeon* and *Gad*; and at the head of these was *Reuben*. — On the west side were encamped the tribes of *Ephraim*, *Manasseh* and *Benjamin*, and at the head of these was *Ephraim*. — And lastly, on the north side were encamped the tribes of *Dan*, *Asher* and *Naphthali*; and at the head of these was *Dan*. So that at the four corners of this camp, and towards the four cardinal points of the compass, were the tribes of *Judah*, *Reuben*, *Ephraim* and *Dan*.

Now, if to the number of these *Israelites*, of whom *Moses* has given us the sum, we add the old men above sixty; and the young men under twenty, together with their wives, daughters,

P

servants,

servants, slaves, and strangers, they will amount to, at the least, three millions of souls.

Yet, which is well worth our notice, all these perished, through disobedience, in the wilderness, except only two of them; viz, *Caleb* the son of *Jephunneh*; and *Joshua* the son of *Nun*. And this should teach us not to tempt *Christ*, as some of them also tempted, and were destroyed of the destroyer (v). For if God spared not the natural branches, take heed lest he also spare not thee (w).-----Never then let us provoke him to swear in his wrath, that we shall not enter into his rest.-----From thy wrath then, Good Lord deliver us!

From this encampment then of the tabernacle, and of the *Levites*, and of the tribes of *Israel* around them, we so plainly see how similar it is to that vision which *St. John* saw, that I think it needless to point out particulars. And yet if we add some circumstances, which our writers have extracted from the *Jewish Rabbies*, the resemblance will become more striking still.-----The *Rabbies* indeed are seldom to be depended upon; but as they accord here

(v) 1 Cor. x. 10.

(w) Rom. xi. 31.

so nicely with the vision of *St. John*, which in all other respects is so similar to the encampment of the tabernacle, they certainly deserve some notice.

We have seen then that the four living creatures which *St. John* saw, and which surrounded the throne of God, which corresponds to the *Mosaic tabernacle*, were respectively like a lion, an ox, a man, and an eagle.——Now the *Jewish Rabbies* have informed us, that upon the standard of *Judah* was the figure of a lion. And that indeed is the emblem, by which *Jacob*, on his death-bed, represented the tribe of *Judah* (x).——They inform us too that upon the standard of *Reuben* was the figure of a man.——That upon that of *Ephraim* was the figure of an ox; and this is agreeable to the words of *Moses*, when he blessed that tribe, and said, —*His glory is like the firstling of his bullock* (y). And they tell us, lastly, that upon the standard of *Dan*, was an eagle.——And thus we see, how exactly the vision which *St. John* saw, corresponds to the encampment of the tabernacle in the wilderness.——The throne, in that

(x) Gen. xlix. 9.

(y) Deut. xxxiii. 17.

august assembly, answers to *the tabernacle*:—*The elders, to the priests and Levites*:—And *the four living creatures, to the four camps of the Israelites*: That is, the whole assembly in the vision, to the encampment in the wilderness. And I have dwelt the longer upon these circumstances, not only because they may help us to explain some other emblems in the Revelation; but also because we plainly see the manner in which God will be worshipped by his saints on earth. For we know that the *Jewish* religion was *typical* of the *Christian* religion; and the *temple* was frequently called God's THRONE. Now I appeal to every unprejudiced person, and demand of him, whether our manner of worship does ever so exactly correspond with that which St. *John* saw, as when with pure hearts and minds we surround the altar,—the holy altar of our God!—Then indeed there is a great resemblance; and there is no one, I think, but must see it.

This striking resemblance may serve to convince us farther of an important truth, which seems at present to be disbelieved by Christians: viz. That the times (as to frequency I mean)

for

for performing our Christian worship, are *fixed* and *stated*. For if the *Christian* worship is here described; and if it be here illustrated by an allusion to the service of the *tabernacle*; then I think that the *Christian* worship, and the frequency of it, are here pointed out pretty plainly.

That *fixed* and *stated* times were appointed by our Saviour, is clearly asserted by St. Clement, who wrote about the year of our Lord 97, while St. John was yet living. He speaks of the *Eucharist*, and explains the nature of it by allusions to the *Jewish* sacrifices. He calls it *εὐσεία ἐνδελεχισμῶν*, the perpetual sacrifice (z). And he says moreover, that our Lord appointed it to be offered at stated times and hours (a).—

But whatever we may think of this at present, it is absolutely certain, that there will come a time, when our Redeemer shall be praised **DAYLY!** And the *Psalmist*, as he is cited and explained by St. Clement, will inform us, that he shall be glorified by the sacrifice of praise, the holy *Eucharist* (b).

If then these reflections should induce all

(z) Clem. Rom. Epist. 1. ad Cor. Cap. 41. (a) Idem. Cap. 40.

(b) Idem. Cap. 35.

Christians constantly to perform that sacred service, which is the distinguishing characteristic of a Christian:—If these reflections should exalt their souls, fill them with longings to tread God's courts, and encrease that devotion which should there be paid;—we shall have obtained a great and noble end! For God, we may depend upon it, will accept our service there, and reward us with everlasting glory hereafter!—Here then we shall dismiss this part of the vision.

We may now go on to observe, that when *St. John had seen the elders, and the living creatures, fall down and worship him that liveth for ever and ever, he saw in the right hand of him that sat on the throne, a book written within, and on the back-side; and it was sealed with seven seals (c).*

To have clear conceptions of this part of the vision, we must know, that the ancients did not write in books, as we do, but they wrote upon rolls of parchment, and sometimes upon both sides. This book then consisted of seven

(c) Rev. v. 1.

such rolls, *each of which was sealed; and they were rolled one over another.*

While St. John was fastening his eyes upon this book, he heard a strong angel proclaiming with a loud voice,—*Who is worthy to open the book, and to loose the seven seals thereof (d).—*

It contained, as we shall see hereafter, an historical account of the state of the church, from a certain period to the consummation of all things!—But known unto God only are all his works, and none but HE can tell the things that are to come. No wonder then that *there was no man in heaven, nor in earth, neither under the earth, who was able to open the book, or so much as to look thereon (e).* At the same time, the matter contained therein was of infinite importance to St. John, and his fellow-servants.

—No wonder then that that apostle, whose breast was so inflamed with charity, should weep much upon this occasion, when no one was found worthy to open and to read the book, nor so much as to look thereon!

But his disorder was soon appeased, and his troubled soul was soothed!—For behold,

(d) Rev. v. 2.

(e) Rev. v. 3.

One of the elders came into him, and said,—
Weep not. Behold the Lion of the tribe of Judah,
the Root of David, hath prevailed to open the book,
and to loose the seven seals thereof (f).

Then he beheld, and lo, in the midst of the
throne, and of the four living creatures, and in
the midst of the elders, stood a LAMB, as it had
been slain; and he came and took the book out of
the hand of him that sat upon the throne (g).—

This was followed by acts of great rejoicings,
and by adoration. For the four living creatures,
and the four and twenty elders, fell down before
the Lamb, and sung a new song, saying, THOU
art worthy to take the book, and to open the seals
thereof: For thou wast slain, and hast redeemed
us to God by THY BLOOD, out of every kind-
red, and tongue, and people, and nation. And
hast made us unto our God kings and priests; and
we shall reign on the earth (h).

Then multitudes of the heavenly host, even
ten thousand times ten thousand, and thousands
of thousands, joined with them in full chorus,
and, with a loud voice, said,—Worthy is the
Lamb that was slain, to receive power, and riches,

(f) Rev. v. 5. (g) Rev. v. 6, 7. (h) Rev. v. 9, 10.

and wisdom, and strength, and honour, and glory,
and blessing (i)!

But even this is not enough!—For now,
Every creature which is in heaven and on earth,
and under the earth, and such as are in the sea,
and all that are in them, joined in the heavenly
chorus, saying, Blessing, and honour, and glory,
and power, be unto him that sitteth upon the
throne, and to the LAMB for ever and ever!

And the four living creatures said, Amen! And
the four and twenty elders fell down, and worship-
ped him that liveth for ever and ever (k)!

This song, and this adoration being ended,—
the vials full of odours, which are the prayers
of saints, being offered,—THE LAMB, who is
the Lion of the tribe of Judah, proceeded im-
mediately to open one of the seals.—Such is
the effect of ardent prayers! And how mightily
are we encouraged to copy after this example!
For, that the elders, and the living creatures
which St. John saw, represented *Christians*, is
very evident from the words they used. For,
they sung a new song, saying, Thou art worthy
to take the book, and to open the seals thereof;—

(i) Rev. v. 12.

(k) Rev. v. 13.

for thou hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation (l).—And we know, that the Lamb that was slain, redeemed not angels, but he redeemed men.—Would we then but consider our altar as God's throne,—and as such it was certainly considered by the antients,—thither should we constantly resort; and there should we express our gratitude for our redemption!

In this emblematical representation of our Christian worship, there is indeed one expression, which may seem, at first sight, to be very obscure, and which it may be worth our while therefore to explain.

It is said then, that the four living creatures were in the *midst* of the throne, and *round about* the throne (m).—An ordinary reader may not easily conceive how the living creatures could be in the *midst*, and yet *round about* the throne.—But the difficulty will vanish, if we only conceive the twelve tribes of Israel so encamped about the tabernacle, and at some distance from it, as to form a figure whose opposite sides were *parallel* to each other, and at the

(l) Rev. v. 9.

(m) Rev. iv. 6.

same time surrounding the *tabernacle*, which was in the middle of this figure. In the middle of the *sides* of this figure were placed, as we have seen, the standards of *Judah*, *Ephraim*, *Reuben*, and *Dan*. Upon these standards were the figures of a *lion*, an *ox*, a *man*, and an *eagle*: And under these representations were the four living creatures exhibited in the vision which St. *John* saw.—And hence we may easily see the meaning of that expression,—in the *midst* of the throne, and *round about* the throne.—The four living creatures were so placed in the sides of that figure which was *round about*, or, more properly speaking, which surrounded, or encompassed the *throne*, that lines drawn from them, and crossing each other perpendicularly, would pass through the midst of the throne (*n*).

The *Arabic* and *Ethiopic* versions entirely leave out these words, *καὶ ἐν μέσῳ τοῦ θρόνου*, and in the midst of the throne. And if this omission could be warranted, there would be no difficulty at all. But where there is no express, or palpable absurdity in the *original*, it certainly ought not to be corrected by a *translation*.

(*n*) Compare Mr. *Mede*, p. 439.

No sooner had the Lamb that was slain taken the book out of the hand of him who sat upon the throne, than all heaven resounded with melodious songs of praise. And no sooner were these acts of adoration paid, than the Lamb, who had taken the book, opened one of the seven seals wherewith it was sealed.

Do thou then, who fittest upon the throne; and do thou, O Lamb of God; who wast of the seed of David, and who alone wast worthy to take the book, and to open its seals, so direct our thoughts, and so illuminate our minds, that we may explain the mysteries which were then revealed, to the glory of thy name; and the benefit of thy church, which was purchased with the blood of Christ!

I saw then, says St. John, when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come, and see. And I saw, and behold a white horse: And he that sat on him had a bow; and a crown was given to him; and he went forth conquering, and to conquer (o).

The emblems here made use of, are all of

(o) Rev. vi. 1, 2.

them

them emblems of honour, glory, and conquest. And the generality of commentators do therefore explain this vision of our blessed Saviour, who shall finally subdue all nations under his feet.

There is indeed no *absolute* impropriety in this interpretation; nor is it, in itself, incongruous to apply these emblems to our Saviour; for we find that he is afterwards, even in this very book of the Revelation, represented to us as riding upon a white horse, to take vengeance on them who would not obey his gospel (p).

—But the time of this vision will not allow us to make this application of it here.

For if we look upon our Saviour as a conqueror by his gospel, then his conquests began immediately upon the descent of the Holy Ghost, on the day of Pentecost; and this was prior to the vision. — On the other hand, if we consider him as a conqueror, subduing his enemies, and taking vengeance, then he went forth conquering, and to conquer, when Jerusalem was destroyed by Titus. And indeed, the emblem of the bow determines us to regard

(p) Rev. xix. 14.—21. him

him in this latter sense.——But the conqueror whom we have here in view, went not forth till after the first seal was opened; and that was not till St. *John* had seen this vision; and that was in the year of our Lord 96, or 97;—above twenty years after the destruction of *Jerusalem* by *Titus*.——We must look out for some other conqueror; and, for the following reason, I shall fix upon *Constantine the Great*.

In the first place then, I look upon him to have been, in a great measure, typical of our Saviour, as triumphing finally over I.D.O.L.S. and their worshippers.——His character was that of the mildest, meekest, and most generous prince that ever reigned.——He had his enemies, 'tis true; and they have endeavoured, with all their art, to blacken him. No uncommon thing is it for good men, to meet with revilers; and the favour which *Constantine* had shewn to *Christians*, had made him obnoxious to idolaters. No wonder then, that such men as *Julian*, *Aurelius Victor*, and *Zosimus* (g), sharpened

(g) It is well known that *Julian* was an apostate; and as he endeavoured with all his might, though in vain, to abolish Christianity; it is no wonder that he traduced the first Emperor by whom it was openly supported.

sharpened their wit to disgrace him. But the learned part of the world can never look upon those writers as impartial historians; and if they must be given up in many instances, they are never to be believed, but upon the strongest evidence.——In some instances, we are very sure they did not stick to truth.——To mention only a few of them, from whence we may judge of the rest.

He is charged by some with being so proud and vain-glorious, that he was the first Emperor who adorned the imperial robes with pearls, which were not used, they say, before his time; and was the first who constantly wore the diadem.——Whereas it is notoriously true, that the imperial robes had been adorned with pearls by *Dioclesian*; and that *Constantius Chlorus* was the first who constantly wore the diadem.

Victor was one of his creatures. He was by birth an *African*: Was appointed governor of *Pannonia Secunda*, by *Julian*, about A. D. 360. And was afterwards one of his generals. He wrote about the latter end of the fourth century. And it is therefore no wonder if he followed the footsteps of his master.

Zosimus too was a most bigotted heathen. He wrote at the latter end of the fifth century. And the mistakes which he made in the very beginning of his work, have deservedly destroyed his credit. Add to this, that he is the only writer who has abused the great *Theodosius*.

This

This is asserted by *Eutropius*, and the testimony is confirmed by *Medals* (r).

He is accused too of having been tyrannical, and of loading his subjects with very heavy taxes.

—But this is inconsistent with his character, as supported by indisputable facts. — Some cities had been loaded with taxes above 150 years before his time; and these he discharged from their contributions. Let it suffice to mention *Tripolis*, in *Libya*; and *Nice*, in *Bithynia*.

—To release his subjects from a fourth part of the land-tax, was an act of generosity which must be universally admired: And yet, by such an act were all his subjects favoured. This is expressly asserted by *Eusebius*, the noble church-historian (s). And *Baronius*, from an ancient inscription, has informed us, that he remitted all taxes for one year, and that throughout the empire (t). And surely we must confess, that all this is utterly inconsistent with the character of a cruel imposer of taxes.

(r) *Eutrop.* p. 586. *Spanb.* p. 683. (s) *Euseb. de Vit. Constant. Lib. 4. Cap. 2.* And the same historian, in the very next chapter, assures us, that when some of his subjects complained of being higher taxed than their neighbours, he appointed officers to do them justice. (t) *Baron. ad ann. 312.*

Zosimus, to blacken him still farther, has observed, that, during his reign, rods, prisons, and other instruments of cruelty were made use of in levying the common taxes (*u*).—But the base historian is flatly contradicted, and fully confuted, by *Constantine's* own laws which are still extant. For by those very laws, those violences are, under the severest penalties, strictly forbidden (*v*).—And from hence we may see what regard is to be paid to these calumniators of *Constantine*.

On the other hand, *Eusebius*, the noble church-historian, who had at all times access to his person, and so was perfectly acquainted with his manners, and has favoured the world with an excellent account of his life,—describes him as a perfect pattern of meekness, humility, and good-nature (*w*).

We may now then return to the vision of the first seal, and see how justly it may be applied to *Constantine*.

To ride upon an horse is an emblem of glory; according to that of *Moses*:—*Thou hast made*

(*u*) *Zos. p. 691.* (*v*) *Cod. Theod. p. 68, 69.*

(*w*) *Euseb. de vit. Const. passim.*

him to ride upon the high places of the earth (x).

—And according to that of the *Psalmist*:—
Ride on says he, speaking of our Saviour, ride on because of the sword of truth, of righteousness and judgement, and thy right hand shall teach thee terrible things (y).—And to these we may add that emblem, by which our Saviour is represented as riding upon a white horse, to be glorified in the destruction of his enemies, and to bring in everlasting peace (z).

A white horse may signify his purity of heart who rideth on him; and may be emblematical of the peace which he aims at by his conquests.—A Bow is certainly an emblem of Battle; and a crown is a token of conquest and victory.—Thus accoutred was that person whom St. John saw, going forth conquering, and to conquer!

Methinks I see before me, in this description, the generous *Constantine* deploring the miseries of Rome, then grievously afflicted by that horrid tyrant *Maxentius*; and setting out from

(x) Deut. xxxii. 13. (y) Psalm xlv. 4. To this we may add Isaiah lviii. 14. Psalm. lxvi. 12. and Psalm lxviii. 4. Who rideth upon the heavens as it were upon an horse? (z) Rev. chap. xix. and xx.

Gaul, with a noble resolution to free it. — But providence had something more in view, ~~and~~. The dreadful persecution which began under *Diocletian*, and had now raged almost ten years, was to be stopped; — ~~heathenism~~ was to be discountenanced by an emperor for the first time; — and *christianity* was to appear in robes of glory! — *Constantine* had not indeed these things in view, at first; but he became an instrument in the hand of God soon after. 12 15

View him then setting out from *Gaul*, with a small army indeed in comparison of theirs with whom he was to engage. — But while he was upon his march, he fell into a deep reflection upon the miseries into which the opposers of *christianity* had fallen! — He reflected, on the other hand, upon the behaviour of his father *Constantius*; and the happy consequences of it! — He had despised the Gods whom the *Romans* worshipped; — had acknowledged only one *Supreme Being*; — and protected the worshipers of *Christ*! — Upon this he resolved to obey the God whom his father worshipped; and begged of that God to make himself known to him, and to assist him.

—Our Saviour heard his prayer ; and gave him a gracious token of acceptance. For as he was upon his march, about the middle of the day he saw a pillar of light above the sun, in the form of a cross, with this inscription on it: **TOTTONIKA. BY THIS OVERCOME.**

We may easily believe, that *Constantine*, in the temper of mind he then was, was astonished at the tremendous sight. But the night following our Saviour appeared to him in a vision, with the same sign he had shewed him in the heavens : Commanding him, at the same time, to make one like it, and assuring him of conquest, if he carried such an ensign in his army.—*Constantine* was overjoyed ;—made a costly standard like that he had seen ;—and by happy experience he found, that, wherever that standard was carried, his enemies were presently subdued.

I know indeed that this story has been ridiculed, without mercy, by some. But we can hardly doubt the truth of it, since *Eusebius* tells us that he had it from *Constantine's* own mouth ;

and

and that he confirmed it to him, in the most solemn manner,—*even upon his oath (a)*.

As I shall study brevity as much as possible, I will not here recount the sieges he undertook, nor the battles which he fought in his march to *Rome*. Let it suffice to say, that he surmounted all difficulties, though they were great and many; and in all engagements came off a conqueror.

Let us now then view him arrived near *Rome*,—eagerly desiring to fight with a tyrant, who mortally hated him;—to give peace to the world, and to make it free!—The battle was fought about twelve Miles from *Rome*, in a place called the *Red-Rocks*; and the victory of *Constantine* was complete. The battle was no sooner over than *Constantine* sheathed his sword; and not only pardoned, but received his greatest enemies into favour.—What a striking instance of true bravery and magnanimity!

The next day he entered *Rome* in triumph, amidst the universal acclamations of men of all ranks; who styled him *their saviour, their redeemer*, and the author of their happiness!—

(a) *Euseb. de Vit. Constant. Lib. 1. Cap. 28, 29, 30, and 31.*

But *Constantine* gave God the glory ;— and causing a statue to be erected, which in his right hand held a spear in the form of a cross, he added this inscription :

“ Under the influence of this victorious cross,
 “ *Constantine delivered the city of Rome from*
 “ *the yoke of tyrannical power, and restored to the*
 “ *senate and people their ancient splendor and*
 “ *glory (b).*”

And thus to him who had a *bow*, was given a *crown* ; and he soon became the sole head of that mighty empire, whose capital was *Rome*.

But he not only triumphed over that infamous tyrant *Maxentius*, but he triumphed, in a great measure, over the *false gods of Rome* ; — whose worship he discountenanced to the utmost of his power ! Witness the many edicts which he published against IDOLS, and in favour of CHRISTIANITY (c). — And, by stopping the rage of *persecution*, (which indeed is shocking to a *Christian ear* ;) he gave *Paganism* the deadliest blow it had ever yet received !

(b) *Euseb. de Vit. Constant. Lib. 1. Cap. 40.* (c) *Euseb. de Vit. Constant. in multis locis. Secret. Schol. Lib. 1. Cap. 18.*

The characters of emperors are best known by the behaviour of their subjects at their deaths. And we must therefore do this prince the justice to observe, that when the news of his death arrived at *Constantinople*, he was grievously lamented by persons of all ranks; by the rich as well as by the poor, who considered his death as the greatest misfortune that could befall the empire.——The soldiers rent their clothes, and fell prostrate on the ground;——lamenting him as *their deliverer*,——*their beloved leader*,——and *their common parent*!——The people; in general, were overwhelmed with sorrow, and were drowned in tears!

Nor was the mourning less remarkable at *Rome*. For though, in his last years, he had abandoned that city, yet so soon as its inhabitants heard of his death, they shut up their shops, and public baths:——All kinds of sports and pastimes were interdicted:——And, as if they considered his death as the greatest misfortune that could possibly befall them, nothing was to be heard but sorrow, lamentation, and woe (*d*)!

(a) *Euseb. de Vit. Constant. Lib. 4. Cap. 65—69.*

Q 4

And

And thus have we seen how easily, and how justly, the vision which followed upon opening the *first seal*, may be applied to *Constantine the Great*!—And we may note farther, that, by this application, we have connected, with great exactness, the history of the *Revelation*; which, upon any other interpretation, will appear to be disturbed, unconnected, and disjointed.

We have observed before, that 'tis almost universally supposed, that the epistle to the seven churches which were in *Asia*, contains events which were then *shortly* to happen. And when the spirit cautions the church of *Smyrna* to fear none of those things which they should suffer; and tells them, that *the devil should cast some of them into prison*; and that *they should have tribulation ten days* (e);—it is almost universally agreed, that the spirit of prophecy then spake of those *ten years* of persecution which began in the reign of *Diocletian*.—It was the most bitter persecution, by much, that had ever been endured by Christians.—I will not shock the souls of my readers with an enumeration of particulars. I shall leave them to be guessed at

(e) Rev. ii. 10.

from the declaration of *Eusebius*, who was an eye-witness of many of the miseries which the Christians then endured; and he assures us, upon the authority of those who saw it, that the very stones, and other senseless matter, miraculously wept, to reprove the cruel and barbarous disposition of men (f)!

It began in *February*, in the year of our Lord 303; and did not perfectly cease in the east till the month of *June*, in the year of our Lord 313;—though the *first* edict of *Constantine*, for stopping the persecution, was published about *November* in the year of our Lord 312;—which was soon after the death of *Maxentius*, which happened on the 28th of *October*, in the same year. So that take we which period we will, the persecution may be said to have lasted ten years. At the end of that period, *Christianity*, under the auspices of *Constantine*, wonderfully triumphed over *Paganism*. And, to make its triumph the more remarkable, *Maximin*, who exceeded even *Maxentius* in cruelty, had used his utmost to destroy it!—And thus had Christianity gone on conquering and to conquer.

(f) *Euseb. de Martyr. Palest. Cap. 9.*

had not the wickedness of Christians been great, that *divine mercy* could not withhold judgments!—Satan exerted all his power, and but too well succeeded!—The clergy fell into high debates; and luxury and dissipation followed persecution!—The detestable heresy of *Arius* was broached; and sin kept back God's favours!—It was sufficient, however, that God did *his* part. He gave to the world a prince who subdued his enemies, IDOLS and their worshipers; and gave his church great peace.—Christianity went forth conquering, and that it might conquer:—In the hands of the church the means of happiness were placed, but she was left to use them as she pleased. She unhappily determined to make a wrong use of the blessings which were given; and from the death of *Constantine*, to this very day, the church hath been in almost one continued state of trouble!—The irruptions of the *Goths* and other barbarous nations;—the dreadful success of *Mahomet*, and of the *Turks* after him;—the horrid and inhuman butcheries of the church of *Rome*;—and the unhappy divisions among *protestants*;—all these have jointly contributed

tributed

tributed to eclipse the glory of the church:—
 And whatever reason *Rome* has, or may have
 had, to boast of *her* glory; yet the sound part
 of Christ's catholic church may be truly said to
 have mourned in sackcloth!

These events, with several others, were
 pointed out, as we shall see hereafter, upon
 the opening of the *other seals*. The explana-
 tion of which will cost us but little time and
 trouble, if we have laid our foundation sure.
 And for this reason it is, that I have taken the
 more pains in my explanation of the *first seal*.

—And I hope that I may have leave to say,
 that from the *exact correspondence* of the events,
 which I have laid before my readers, with the
emblems made use of in the *vision*;—and especi-
 ally from the *exact connection of times*,—the
vision of the first seal then commencing when
 the times prophesied of in the preceding epistle
ended;—we have great reason to believe that
 we have here hit upon the truth; and being
 thus persuaded, we give to God the glory due
 unto his holy name.

There is yet another circumstance, which I
 think strongly confirms our explanation; which
 I shall now submit to my readers.

The

The victory over *Maxentius* was obtained by *Constantine* on the 28th of *October*, in the year of our Lord 312 (g). Now all *æra*, or particular points of time, from which all future reckonings were carried on, (of which there were abundance in former times,) always commenced with some particular and grand event. This victory, I am sure, was a grand one; and from the year of our Lord, then, 312, began, I suppose, the method of computing by INDICATIONS. They ended every *fifteen years*, and then began anew.

Authors, indeed, are not agreed, either about the *etymology* of the word, or the time of its being *first used*.—But the following observations may serve to clear this matter.

It is certain then, that no writer has mentioned any thing about *indications* before the reign of *Constantine*; and that presently after that time they are mentioned frequently enough. There is a letter of *St. Ambrose's*, which is dated in the year of our Lord 386; and there it is observed, that the *indications* began in *November (b)*; and that we know was the time of the year in which *Constantine* so greatly

(g) *Univ. Hist.* vol. 15, p. 561

(b) *Vid. Petavi.* p. 369

triumphed.

triumphed.—And as to the year itself in which they commenced, we may learn that, I think, from the great *Athanasius*; who informs us that a council was held at *Antioch* in the fourteenth year of the *indiction*; and in the year of our Lord 341 (i). Now if from that year we subtract 29 years, viz. one complete *indiction*, and 14 years of another *indiction*, mentioned by *Athanasius*, we shall come to the year of our Lord 312. And this makes it very probable that that was the very year in which this method of computation was first used.

As to the meaning of the word, *Baronius* thinks that *Constantine* having reduced the time which the *Romans* were obliged to serve, to fifteen years, he was forced, in consequence thereof, to impose an extraordinary tax, every fifteen years, for the payment of those who were discharged. And thus he deduces the etymology of the word *INDICTION* from the latin word *INDICERE*, which signifies to impose a tax (k).

(i) *Atban. de Syn. p. 894.* *Socrates Schol.* informs us that a council was held at *Antioch* in the consulate of *Marcellus* and *Probinus*; and that, we know, was in the year 341. *Lib. 2. Cap. 8.* (k) *Vide Baron. ad ann. 312.*

This

This may be thought an ingenious solution, for ought I know ;—it was thought so by *Petravius*, who judged it the best account that had been given. But, with submission to these great men, I should think that the word may as well be derived from the Latin word *INDICARE* ;—which signifies *to point out any thing, as with an INDEX*.——I shall therefore take the liberty to declare my opinion,——that the *æra* we are now speaking of began in the year of our Lord 312 ; and that it was therefore providentially called an *INDICITON*, that it might lead us,—like an *INDEX*,—to the very year from whence we are to compute the opening of the *first seal*.——And thus far, I trust, we have succeeded fully. Pray God that we may equally succeed in our future researches ! —Let us then attend to the opening of the

SECOND SEAL.

When *St. John* had seen the *first seal* opened, and had been informed what should follow thereupon,—he saw when the Lamb opened the *second seal* ; and he heard the *second beast* say, *come, and see ! And there went out another horse that was red : And power was given to him that*

sat

sat thereon to take peace from the earth, and that they should kill one another : And there was given unto him a great sword. (1).

The emblems here made use of, will require but little explanation. — A red horse is an emblem of bloody war ; and thus indeed does the vision itself explain this emblem. For peace was to be taken from the earth ; — men were to kill one another ; — and to him who sat upon the red horse was given a great sword ; — which plainly signifies, that, by the sword, desolations should be spread far and wide !

We have already seen, that the world in general, and Rome in particular, was blessed by the conduct of Constantine. — He put an end to the most bloody persecution that had ever raged ; — rebuilt the churches which had been destroyed ; — granted them many immunities ; — and the profession of Christianity was no longer deemed a crime. — The church assumed a splendor which she had never before enjoyed ; — her bishops were protected by the emperor ; — and her modes of worship were free

(1) Rev. vi. 3, 4.

and undisturbed !——But the church proved unworthy of these mighty blessings !

It appears from *Justin Martyr*, who flourished about the year of our Lord 140, and who had travelled over the greatest part of the world ;——to satisfy an inquisitive disposition ;——to see if there was any variety of doctrine among Christians :——It appears, I say, from him, that there was an exact agreement among all the churches which he visited, in faith, in worship, and in discipline.——Thus while the church was persecuted she was pure !——But no sooner were the flames of persecution quenched, than disagreements, and consequently errors, were numberless and strange.

No sect of religion, says *Socrates Scholasticus*, *observed the same ceremonies, although it embraced one and the same opinion concerning God.*——It would be troublesome, and almost endless, to speak of *all* the differences which unhappily arose.——But *one* there is which deserves our particular notice.

Neither is there less variety among them, says the same *Socrates*, *about their performances in their religious assemblies.* For though almost all churches

churches in the whole world do celebrate the sacred mysteries on the sabbath day, at the end of every week;—yet the people of Alexandria and they of Rome, on account of some antient tradition, refuse to do this (m)!—Here was a falling off indeed!—This was striking at fundamentals; and its consequences were truly dreadful. For when Rome had once made this breach in the Christian law, terrible were the lengths she run. As she liked not to retain God in her thoughts, God gave her over to believe a lie!—I say nothing here of the blood that was shed in the debates between the *orthodox*, and the *Arians*.—Let it suffice to say, that the state of the church was, at that time, truly deplorable; and that Christians were then greatly corrupted. The times of ignorance God had indeed winked at: But

(m) *Socrat. Schol. Lib. 5. Cap. 22.* I do not apprehend that by the *Sabbath*, our historian meant our *Sunday*. He meant, I am persuaded, our *Saturday*, which, by the primitive Christians was commonly called the *Sabbath*. The following authorities may be sufficient. *Alban. Homil. de Sementi. T. 1. p. 1060.*—*Conc. Laodic. Canon. 16. 49. 51.*—*Apost. Constit. Lib. 2. Cap. 59.* and *Lib. 5. Cap. 15.*—*Aug. Ep. 19. ad Hieronym. p. 29.*—With many others that might be mentioned.—It is certain, that not only almost all, but that all churches celebrated the Eucharist on the *Sunday*:—It had been well if Christians had never declined the practice.

R

when

when he had so clearly revealed his will by the holy gospel of his beloved son ; he expected repentance from all men ; and exacted obedience to his laws.

The peace that was enjoyed under *Constantine* must have been very remarkable ; and was a blessing that must have been highly relished. Those who have been suddenly relieved from some excruciating pain, can best form an idea of it.——If then this mighty blessing was misused, (and horridly misused it was,) no wonder if the anger of the Lord was kindled, and he became wroth with his inheritance : No wonder if he gave his priests over to the sword, and was so terrible in his judgments that there were no widows to make lamentation !——If prosperity and peace were despised, where can be the wonder if an horse was sent out which was RED ;——if peace was taken from the earth ;——and war, in all its horrid forms, should rage !——And as the wickedness of Christians had extended far, no wonder that the sword which was given to the minister of vengeance was a GREAT ONE : That is, that the desolation which it was to cause, should be extended

tended far and wide! — This is the interpretation; and we will now shew that it is supported by FACTS.

Constantine, as we have seen, discountenanced IDOLATRY, and encouraged CHRISTIANITY; and some years after, God raised up the great *Theodosius*, who being a zealous Christian, pursued the plan of his pious predecessor. — He made many severe laws against IDOLATRY; and by one, in particular, he made it a *capital offence* to worship an IDOL; and confiscation of estates to offer incense before it. — He gave orders for demolishing IDOLS; and their TEMPLES; and many of them were razed to the ground. Among others, the famous temple of SERAPIS, in *Alexandria*, was demolished; and some discoveries were there made, which induced many to embrace the Christian faith. For while they were demolishing that temple, some stones were found with some characters engraven on them; which the *Ægyptians* called *Hieroglyphics*.

There were but few men, even at that time of day, who understood the meaning of those characters. But some at last were found. The

characters were in the form of a cross; and the interpreters affirmed that they were hieroglyphical characters, which signified LIFE TO COME (n).

At the same time there was a tradition among them that the temple of SERAPIS should then come to an end, when a character in the form of a cross should appear (o).—This induced great numbers to embrace Christianity: And 'tis wonderful that this effect was not more general than it was!—But, alas! Satan was too envious, and man too blind! For, within three or four years after this, the senate of Rome petitioned the usurper *Eugenius* to restore the Pagan religion and temples to their former lustre: And, after a little reluctance, the abominable request was granted.

Soon after this, the pious emperor *Theodosius*, worn out with continual fatigues, resigned his soul to God. And in what temper of mind he left too many of his subjects, we may guess at from the laws which were afterwards made,

(n) *Socrat. Schol. Lib. 5. Cap. 17.* (o) *Idem. ibid. Valsius* says, that *Socrates* borrowed this from *Rufinus*.—But how he could borrow from *Rufinus* what *Rufinus* did not say, is what I cannot conceive.

for extirpating IDOLATRY, and curbing the insolence of *Heretics*.

But God would not strive with men for ever !——For now, evident tokens of divine displeasure were manifested in the world. Dreadful *earthquakes* shook almost all the provinces in the *Eastern empire*. *Rome* was pinched by famine ; and the *Goths*, and other barbarous nations, began to infest the empire. At last, *Rome* itself was besieged by the *Goths* ; and, in the year of our Lord 410, under the conduct of the famous ALARIC, that proud metropolis was taken.

ALARIC indeed gave orders, that those who fled for sanctuary to the churches should be preserved ; but the city itself he condemned to plunder, and gave no quarter to any that were found in arms. So that, in some parts of the city, the streets were filled with the blood and carcases of the unhappy citizens !

——As to the time spent in plundering, writers differ : Some confining it to *three*, and others extending it to *six* days. At the end of that time, the city was set on fire ; and *Procopius* affirms, that not so much as a single

house was left unhurt!—St. *Jerom* too informs us, that *Rome* was now served by the *Goths*, as the city of *Troy* had been treated before by the *Greeks*.—And thus was this grand metropolis of the world, as she proudly stiled herself, reduced to an heap of ashes!—She had triumphed over almost all the world, and had stood a thousand, one hundred, and sixty-three years: But now, the same measure which she had meted to others, was now measured to haughty *Rome* herself!—An event, this, so famous, that the bishop of *Meaux* was of opinion, that it was one of those great mysteries that are contained in *the Revelation of St. John*.

But the desolations of these times were not confined to *Rome*. For, in the year 395, *Alaric*, with his *Goths*, and other Barbarians, invaded *Macedonia*, sparing neither cities nor men. From thence he went into *Thessaly*; and having seized upon the straits of *Thermopylae*, he marched into *Achaia*, destroying all the cities, except *Thebes* and *Athens*. From thence he invaded *Peloponnesus*, and laid waste *Corinth*, *Argos*, and *Sparta*. From thence he marched into *Epirus*, which he ravaged in like manner.

The

The next year he returned to *Achaia*, plundering, and setting their towns on fire, for full four years together!

Having thus oppressed the *east*, he took it into his head to ravage the *west likewise*: And passing through *Dalmatia* and *Pannonia*, he spread his desolations very far. In these days lived the famous *Jerom*: And thus he laments the hardships which the world then suffered.

——“ My soul, says he, is astonished at the
 “ Recollection of the ruins of our times. For
 “ more than these twenty years, what quantities
 “ of *Roman* blood has been daily shed between
 “ *Constantinople* and the *Alps*! *Scythia*, *Thrace*,
 “ *Macedonia*, *Dardania*, *Dacia*, *Theſſalonica*,
 “ *Achaia*, *Epirus*, *Dalmatia*, every part of
 “ *Pannonia*,——all these have been laid waste
 “ by the *Goths*, *Sarmatians*, *Quadi*, *Alans*,
 “ *Hunns*, *Vandals*, and *Marcomanni*! What
 “ numbers of matrons, what numbers of vir-
 “ gins have been made the sport of these beasts!
 “ The bishops, the priests, the clergy of all
 “ degrees, have been taken and slain! Churches
 “ are destroyed! Horses are stabled at the al-
 “ tars of Christ! The remains of the martyrs

“ are dug up ! In all places are lamentations
 “ and groanings ! Every where is the image of
 “ death ! The *Roman* world is fallen !——What
 “ courage is there now, do you think, among
 “ the *Corinthians*, the *Athenians*, the *Lacedæ-*
 “ *monians*, the *Arcadians*, over whom these
 “ Barbarians now triumph (p) !”

In the following year, namely the year of our Lord 401, he prevailed so much in *Italy*, that almost all men were obliged to leave their habitations.——It would be endless to speak of all the cruelties which those barbarians exercised ; and therefore we return from whence we digressed, the sacking of that mighty city, *Rome*. And I shall conclude my observations upon that event with the following remark :—That while the *Goths* were destroying the *Pagan idols*, they were assisted in that work, by a dreadful storm of thunder and lightning, which fell upon the city, and brake in pieces the images which had been worshipped there.——Hence we see the perverseness of mankind, who would not part with their IDOLS, nor for-

(p) *Jerom. Epist. ad Heliador. Tom 1. fol. 18. See also Socrat. Schol. Lib. 6. Cap. 1.*

take their worship, though divine and human laws had then jointly commanded their extirpation ! And as that dreadful storm happened at so critical a time, and had such an effect, some historians seem inclined to believe, (and, I think, with great reason) that the storm was, in a particular manner, *providential*; and that Heaven meant thereby to point out *the cause* of the destruction which was then wrought (q).

As therefore we are sure that a *red horse* is an emblem of *bloodshed* (r), so we have seen enough to be satisfied, that the famous ALARIC answers to the character of him who sat thereon.—He was a barbarian, who, before his irruption into the *Roman* empire, had not a foot of ground that he could properly call his own. Yet we have seen that *he took peace from the earth*;—that he was the dreadful cause of *men's killing one another*;—and that to him *was given a great sword* !—And to his time, therefore I refer the opening of the *second seal*.—Proceed we now to the

(q) *Oros. Lib. 2. Cap. 19. p. 164. and Lib. 7. Cap. 39. p. 224.*

(r) Thus *the woman who was drunken with the blood of the martyrs, was arrayed in scarlet, and sat upon a scarlet-coloured beast.* Rev. xvii.

THIRD SEAL.

When *Rome* had been thus sacked by ALARIC, and judgments had not wrought a reformation, a final end was put to the *western* empire, in the reign of AUGUSTULUS, in the year of our Lord 476; and that too, by a contemptible barbarian, whose family, country, and nation, are not well known, even to this very day.—But the empire had been twice divided: Once upon the death of CONSTANTINE; and again, upon the death of THEODOSIUS. At *Constantinople* the antient form of *Roman* government was still preserved. But she, like her sister *Judah*, had treacherously played the harlot;—she was fallen from her first love!—Neither could the judgments which *Rome* had suffered, at all induce her to reform!—But God is ever gracious and merciful;—not willing that any should perish, but that all should return and live!—He therefore sent out a BLACK HORSE; and his rider had a pair of BALANCES in his hand.

Blackness is an emblem of mourning and repentance; and a pair of scales is an emblem of

Justice:

Justice: And under this emblem *Justice* has been, and is still, to this very day, represented.—And from hence we may learn, that *repentance without good works is fruitless*:—God will not accept us if we be not just.

That the eastern world might take notice of this, a voice was heard in the midst of the four living creatures, that is, from the throne of God himself, which said,—*a measure of wheat for a penny, and three measures of barley for a penny: and see that thou hurt not the wine and the oil (s)!*

A Penny is, by our Saviour himself, the price allotted for the daily labour of a man (*t*): And the *Xoivē* is a measure that contains about *four pints (u)*; and as that is the quantity here allowed for a penny, that is, for the daily labour of a man, so a measure of wheat is such a quantity as may be sufficient for a man for one day; or, rather, as measures differ somewhat in different countries, a measure of wheat is such a quantity as may be fully equivalent to the

(*t*) Rev. vi. 5, 6. (*t*) St. Matt. xx. 1—16. (*u*) As this is a pretty large allowance of wheat for the labour of *one day*, we see what foundation their interpretation has, who would persuade us that *this emblem* is an emblem of *famine*.

value of a man's daily labour.—And, that this is really the sense of this passage, is pretty plain from the words immediately following, —*three measures of barley*, said the voice, *for a penny*.

We here see that things are compared together, and their values too are exactly adjusted: *Wheat* is compared with *barley*; and the value of the *first* is *three* times the value of the latter. One measure of *wheat*, or *three* measures of *barley*, for a *penny*. And, in fact, this proportion has obtained almost always in all places and in all ages.—So that when the voice, in the midst of the four living creatures, said,—*one measure of wheat for a penny, and three measures of barley for a penny*; and said it too to him who had a pair of *balances* in his hand, he must be understood as commanding men to observe the rules of *strict justice* in their dealings with each other.—And then it is added.—*See!*—That is, take especial care, *that the burt not the oil and the wine!*

The blessings of the gospel are frequent enough, in the scriptures, compared to *oil* and *wine*. And the gospel, we know, contain

our duty as well to God, as to our neighbour and ourselves.——So that as, in the former part of this emblem, the duties of justice and morality are inculcated ;—so, in the latter part, the religious duties which we owe to God are exacted from us, and insisted on.——The caution then which is here given, is exactly equivalent to that determination of our blessed Saviour's, when he had been discoursing of moral and religious duties ;—*these ought ye to have done,* says he, *and not to leave the other undone* (v).

This is the interpretation ; and we will now shew that it is supported by FACTS.

What God, at the time we are now arrived, aimed at, was this ;—he wished to bring men to repent in sackcloth for their misdoings, and then to observe his laws. Now it is found by experience, that *divine laws* are always *best* regarded when they are seconded by *human laws*.

This is paying indeed but a poor compliment to the Deity !——But men will still be men ! And our God is *so* gracious, that he makes use of all possible means to save us.

From the time of CONSTANTINE to the

St. Matt. xxiii. 23.

reign

reign of THEODOSIUS *the second*, many excellent laws had been made, relating both to religion and morality. But these had not had their proper effect ; and, in the reign of JUSTINIAN, they seem to have been slighted, or, perhaps, forgotten !——A republication then of all those laws, was the most likely step that could be taken, to awaken the attention of the world, and to introduce, what was at that time uncommon,——the practice of *piety* and *justice*.

This work then Providence reserved for JUSTINIAN : And, in the Year of our Lord 520, he republished the laws which had been made from the reign of ADRIAN, and continued them to his own time.——A noble work, and of immense labour !——And yet to this he added the comments and observations of all the *celebrated civilians*, who had made remarks upon the *Roman* laws.

There was something very uncommon, and, as I think, providential, in his being raised to the purple. His uncle, who was his immediate predecessor, was the first of his family that was ever raised to the imperial throne. His family

was obscure and mean; and *Justin* himself had been wholly employed by his parents, in his younger days, in keeping cattle. His natural abilities, however, were very great; and he discharged his office with reputation and honour. He may indeed be looked upon as the preserver of the empire, which was then miserably harrassed by contentions, both in church and state. He was succeeded by his nephew **JUSTINIAN**, after having been his partner in the empire, about four months; who, though he had his faults, was highly celebrated for his *prudence*, his *piety*, his *justice*, and many other virtues.

We see then with what propriety he was represented as having a pair of *balances* in his hand; and how strongly the world was excited, at that time, to reformation, had they considered the ends of Providence in the measures which were then taken!—But *heresies* and *immoralities* had taken too deep a root!—The wheat was choked with tares! And when impiety could be no longer borne with, a *fourth* horse was sent out, *whose colour was pale, and his name who sat on him was DEATH, and*
HELL

HELL followed with him; and power was given unto them over the fourth part of the earth, to kill with the sword, with hunger and with death, and with the beasts of the earth (w)!

I have no doubt in the world but that this vision is to be applied to that vile impostor MOHAMMED, and his *successors*.—From the dreadful slaughters which they made, they might well be represented by DEATH! —And as their religion was certainly of *diabolical invention*, and was there established wherever their arms prevailed, no wonder that we find, in the vision, that HELL followed him who sat upon the *pale horse* (x)! They were to have power over the fourth part of the earth: And we shall soon be convinced of its exact completion, when we consider the extent of the conquests which they made.

For though MOHAMMED, who began to publish his blasphemies in the year of our Lord 622, had, at first, but one or two fol-

(w) Rev. vi. 8. (x) As Rome began to extend her power, much about the same time that Mahomet began to publish his blasphemies, (for the supremacy was first granted to Boniface the third, by the emperor Phocas, in the year of our Lord 606;) she also, perhaps, has her share in the description of infernal power,

lowers, yet he and his successors prevailed so far, that, in about *eighty years*, they had subdued *Palestine, Syria, the Armenias*, almost all *Asia minor, Persia, India, Ægypt, Numidia*, all *Barbary*, as far as the river *Niger, Portugal*, and *Spain*. To these they added a great part of *Italy*; carrying their arms to the very gates of *Rome*!—And farther than all this, they took the *islands* in the *Mediterranean sea*(y)!

Such conquests, made in so short a time, are uparalleled: And this then we think is the event which followed the opening of the *fourth seal*.

THE FIFTH SEAL

Has nothing in it that is characteristic, but the *souls of the martyrs at the foot of the altar*, crying with loud voices, saying, how long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth (z)!

Whether these are the martyrs which *Rome*, out of her abundant charity, has sent, from time to time, to heaven; or whether they be those who shall suffer in some *future time* of

(y) See *Mede's Works*, p. 468.

(z) Rev. vi. 9—11.

trouble, is not very easy to determine.—But, from the answer that was given them, I am inclined to refer it to some *future time*: it was said unto them, that *they should rest, in χρόνον μικρόν, yet for a little season, until their fellow-servants also, and their brethren, who should be killed as they were, should be fulfilled.*

Now we know very well, that there shall hereafter be a time of dreadful tribulation,—such as *never yet* happened, nor shall *ever* be again. So severe will it be, that unless those days be shortened, no flesh shall be saved. But, for the elect's sake, those days shall be shortened (*a*).—The elect then are some of those who shall suffer. And as we shall see presently that that tribulation will be endured, not long before the end of the world;—and as the martyrs are here assured, that it should be but *a little time* before their fellow-servants should be killed, as they were, I am strongly inclined to think that the event of the *fifth seal* has not been hitherto fulfilled.—I refer it to some *future time*;—to *that time of trouble*, which our Saviour has said should come!—Let us then go on, and attend to the opening of the

(*a*) St. Matt. xxiv. 21, 22. St. Mark, xiii. 19, 20.

SIXTH SEAL.

Now whatever may be said of the *fifth* seal, the events which happened upon the opening of the *sixth* seal, will incline us, I think, to refer it to the *latter days*. For, in the first place, the sun, says St. John, became black as sackcloth of hair, and the moon became as blood (b)!—The Prophet *Isaiab* has used similar expressions; for he tells us, that the sun shall be darkened in his going forth, and the moon shall not cause her light to shine (c). And he tells us, that at that time, God will shake the heavens, and remove the earth out of her place (d).—The dissolution of all things must be then at hand.—Above all, we know, that at that time, will be the fall of *BABYLON*.—And we shall prove hereafter, that the completion of this prophecy is future.

The prophet *Joel* too has assured us, that the sun shall be turned into darkness, and the moon into blood (e).—Whatever is meant by these expressions;—whether they are to be understood literally, or whether they are emblematical

Rev. vi. 12.

(c) *Isaiab*, xiii. 10.(d) *Idem*. *ibid*. 13.(e) *Joel*. ii. 31.

of the fall of kingdoms, one thing, I suppose will be readily granted ;—that all these prophecies are to be applied to the *same event*. But *Joel* tells us, that *it shall be fulfilled before the great and terrible day of the Lord come*. And by the *great and terrible day of the Lord*, is meant, undoubtedly, the day of Judgment. But the expressions in *St. John* are exactly similar, for he tells us, that *the sun shall then be darkened, and the moon become as blood, when the great day of the Lamb's wrath is come* (f).—And, that this *great day* is really the day of Judgment, seems evident from hence ;—that not only the stars fell from heaven, but the heavens themselves departed as a scroll, when it is rolled together ; and every mountain and island were moved out of their places,—while the wicked are calling upon the mountains and rocks to fall on them, and hide them from the face of him who sitteth upon the throne, even from the wrath of the Lamb : For the great day of his wrath is come, and who shall be able to stand !—Now the judgment is committed to the Son (g), and hereafter shall he sit upon the throne.—Since

(f) *Rev.* vi. 12—17.(g) *St. John* v. 22.

therefore

therefore these prophecies are similar, this prophecy of St John's, as Joel's expressly is, must be referred to the *latter days*.

Farther than all this, our Saviour assures us, that *the sun shall be turned into darkness, and the moon shall not give her light, immediately after a tribulation which he spake of:—Such a time of trouble as had never then happened; and such, as he says, shall never happen after it (b).* And by comparing this with *Daniel*, we shall soon be convinced that it is still to come. For he also spake of a tribulation *so great*, that the like to it had *never been before,—such as never was since there was a nation, even to that same time (i).* The tribulation then which is spoken of by our Saviour, and that which was prophesied of by *Daniel*, must needs be *one and the same*; or otherwise we shall make *Daniel* contradict our Saviour. But *Daniel* tells us, that presently after the tribulation which he spake of, *the dead shall be raised*. And from hence then we may safely infer, that the events of the *sixth seal* are not yet fulfilled.

(b) St. Matt.

(i) Dan. xii. 1

But because this is a matter of some consequence, I shall observe farther, that when St. Peter tells us, that *the day of the Lord shall come as a thief in the night*, and that *the heavens shall pass away with a great noise* (k), it is very certain that he there speaks of *the day of Judgment*.

—But are not St. John's words exactly similar, when he says, as we have just observed, that *the heavens departed as a scroll, when it is rolled together* !—And why then must his meaning be different ?

But to put this matter out of doubt, St. John observes in this place, that *every mountain and island were moved out of their places*. Now in another part of his prophecy, where he is undoubtedly speaking of *the day of Judgment*, he uses almost like words ; and must therefore mean the *same* thing in both places. —When, then, the *seventh* angel poured out the *seventh and last* vial of the wrath of God, he said, — *it is done* ! — And there were voices, and thunderings, and lightnings, and a great earthquake. And every island fled away, and the mountains were not found (l) !

(k) 2. Peter iii. 10.

(l) Rev. xvi. 19, 20.

From what has been said then, I think it evident, that the opening of the *sixth seal* is still to come. And therefore I shall defer the farther consideration of it, 'till we have proceeded somewhat farther in this prophecy; and from thence shall be better enabled to point out its commencement, as we have already seen its conclusion.——As to the

SEVENTH SEAL,

St. *John* only observes, that *when that was opened, there was silence about the space of half an hour (m)*.——If the *sixth seal* has not been yet opened, as we have endeavoured to prove above, and shall presently have occasion to add something more to that point;——if *that seal* brings us down to *the day of Judgment*, as I verily believe it does;——then I have no doubt, but that by *the silence* here spoken of, the *high, solemn, and most exemplary devotion*, that shall be performed by the saints, during the MILLENNIUM, is here described.

That the *Jews*, while their priests were employed in offering *incense*, observed a *profound silence*, is very certain.——That *the Heathens*

(m) Rev. viii. 1.

themselves, when they entered upon their idolatrous worship, enjoined likewise a profound silence, is certain from the testimonies of *Seneca*, *Cicero*, and others.—*Seneca* says, Hoc verbum, favete linguis; non ut plerique existimant, a favore trahitur; sed imperatur silentium; ut ritè peragi sacrum possit, nulla voce mala obstrepente (n).—*This phrase, attend with silence, is not derived, as most think, from favor! but silence is commanded; so that no noise being made by a bad voice, our solemnities may be duly performed.*—And *Cicero* says, —rebusque divinis, quæ publice fierent, ut faverent linguis imperabatur (o).—*At all our public devotions, we are commanded to attend with silence.*

It will be well for *Christians*, if they are shamed, by these examples, into a proper and decent behaviour in our churches, in the immediate presence of the God of heaven!—Let not the very *Heathens* rise up in the judgment with us, and condemn us.—Let us not be excelled by our fellow-christians of *Æthiopia*, who, about two or three hundred years ago, were ex-

(n) *Senec. de Vit. Beati. Cap. 27.* (o) *Cicero de Divin. l. 4. p. 372.*

emplary in their behaviour in their churches, as we learn from *Zaga Zabo*, one of their bishops. From him it appears, that no dogs were ever permitted to enter their churches: That Christians were not permitted to walk up and down there, —to laugh,—to speak of secular matters;—nor even to spit in their churches. And, to shew the utmost reverence, they entered their churches bare-footed (p).

But, above all things, let us contemplate upon the solemn behaviour of the saints, during the MILLENNIUM, intimated strongly to us, by the *silence* that was observed, during the *seventh seal*. And let us only remember, that if we would reign with them hereafter, we must copy their example here!—But, to return from whence we digressed.—Let us then here briefly recapitulate our explanation of the SEVEN SEALS.

THE FIRST SEAL, we have observed, was then opened, when the *tenth*, and most dreadful persecution that ever raged, was stopped: When God appeared in a vision to CONSTANTINE THE GREAT, and raised up

(p) *Zaga Zabo apud Mede*, p. 348, 349.

that

268 DISSERTATIONS ON

that pious emperor, to protect his church and people.—And that was in the year of our Lord 312.

THE SECOND SEAL was then opened, when the GOTHs and other Barbarians, infested the *Roman* empire; and, at length, reduced to ashes that proud metropolis, which had so long triumphed over all the world. And that was in the year of our Lord 410.

THE THIRD SEAL was then opened, when the world was excited, in a very extraordinary manner, by the publication of many excellent laws, to practice *piety* and *justice*. And this was done by JUSTINIAN, who published his famous *code*, and the comments of all the celebrated civilians upon the *Roman* laws, about the year of our Lord 520.

THE FOURTH SEAL was then opened, when God (who saw that the wickedness of Christians was great, and that neither judgments nor mercies could induce them to observe his laws,) gave them over to the sword, and suffered that impostor MOHAMMED, and his successors, to prevail so far, that in *eighty years*, or thereabouts, they subdued *all Asia*, *all Africa*,
and

and a considerable part of *Europe*!—These horrors, and these devastations began to be committed about the year of our Lord 622.—

And as *Papal Rome* began to found her dominion much about the *same time*, and established it by nearly the same methods,—by *artifice*, by *fraud*, by *sword*, and *fire*;—she also may come in for her share; and may be considered, as MOHAMMED must be, as *the scourge of heaven*.

THE FIFTH SEAL we referred to that time of tribulation, which our Saviour did say should come. And

THE SIXTH SEAL must be referred, we suppose, to the fall of BABYLON, the destruction of GOG, and his army, and all those other events which shall happen before the FIRST RESURRECTION.—And as to

THE SEVENTH SEAL, as nothing but SILENCE followed when *that* was opened,—that *silence* we supposed, was an allusion to that peace and happiness, which the saints shall enjoy, when they shall live with Christ on earth, and shall reign with him a thousand years!

We shall have occasion afterward to speak something

something more of *the Millennium*; in the mean time, we may proceed to take notice of something very remarkable that happened after the *sixth seal* had been opened; and that is, *the sealing of God in their foreheads*,

After these things, says St. John, I saw four angels standing on the four corners of the earth, holding the four winds of the earth; that the winds should not blow on the earth, nor on the sea, nor any tree (q). Winds are emblematical of tribulations, wars, and tumults; and as these are occasioned by the pride, the ambition, and other unruly passions of princes;—to restrain these, is to restrain the violence of princes.

And he saw another angel ascending from the East, having the SEAL of the living God: And he cried with a loud voice to the four angels to whom it was given to hurt the earth and sea, saying, hurt not the earth, nor the sea, nor the trees, 'till we have sealed the servants of our God in their foreheads (r).

When men have been sealed, or rather marked by men, as was commonly enough the case among the antient Greeks and Romans, they had

(q) Rev. vii. 1.

(r) Rev. vii. 2, 3.

no great reason to boast of it as an honour. But when by such a signature as we are here speaking of, we are declared to be the servants, the friends, and favourites of the most high God; —we then receive an earnest of the greatest blessings.

There is no practice at present among us, that so nearly resembles this SEALING, as the custom of SIGNING infants, with the SIGN OF THE CROSS, at their baptism. —*Tertullian* evidently alludes to this custom, when he says of baptism, *Lavacrum illud obsignatio est fidei* (s), *The font is the signing of our faith*: And when he says, in another place, *caro signatur ut et anima muniatur* (t). *The flesh is signed, that the soul may be defended.*

St. *Cyprian* speaks of the custom more plainly: And though he does not in this place, explain it by alluding to this SEALING, mentioned by St. *John*; yet, which indeed is all one, (as we shall see presently) he expressly refers to that MARKING ON THE FOREHEAD, which is mentioned in the ninth chap-

(s) *Tertull. de Peniten. cap. 6. p. 120.*

(t) *Tertull. de Resurrec. Carn. cap. 8. p. 408.*

ter of *Ezekiel*.—Speaking then of baptism, he says, *evadere enim eos solos posse, qui renati et signo Christi signati fuerint (u)*. *They only can escape, who have been regenerated, and signed with the sign of Christ*.—And here I cannot but express my hopes, that our *Dissenters*, before the grand day of SEALING comes, will lay aside their unreasonable prejudices against our present practice; lest they may then object against it, and refuse to be then SEALED, for the same *plain reason* that they break the peace of the church *now*.—The practice, they may be tempted to say, favours of SUPERSTITION, and ROMISH IDOLATRY.—But to return.

This sealing, in this time of trouble, is very properly taken notice of here; that we, through patience of the scriptures, *might have hope*.—And, indeed, what a comfort is it, to be assured from this prophecy, that let the tribulation, which our Saviour spake of, happen when it will, and let it rage in never so violent a manner, the servants of God shall be protected!—We shall indeed be just as safe as those *Israelites*

(u) *Cydr. cont. Demetr. vol. 1. p. 227. Ed. Erasmi.*

were,

were, who were spared by the destroying angel, who slew the first-born, throughout the land of *Ægypt*; but touched not those who had sprinkled the blood of the passover upon their houses!—Let then this care of Providence be our sure support in every time of trouble!—Let it take off all anxiety for the present, and keep us fixt and unmoveable in our duty!—For if we be sure that we shall be happy at the last, it signifies but little *what* we meet with there!—And if we refuse to be the servants of such a master as this, we ought to suffer without pity, and to perish without hope.

From THIS SEALING too it is evident, that we have not been at all mistaken, when we supposed that THE SIXTH SEAL was not yet opened.—For after one hundred and forty-four thousand of all the tribes of *Israel* had been sealed, St. *John* beheld, and lo a great multitude which no man could number, giving glory to God and to the Lamb! And one of the elders answered, saying, what are these that are arrayed in white robes?—And whence came they?—And St. *John* said unto him,—Sir, thou knowest.—And he said unto St. *John*,
—These

—*These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb* (v).—

They came, we see, out of **GREAT TRIBULATION**: And I have no doubt in the world, but that *the tribulation* here spoken of, is *that time of trouble* which shall happen in the days of **ANTICHRIST**; and that those **SAINTS** will meet with their reward in the **MILLENNIUM**.—For let us attend only to the description of it; and the words will explain themselves.

They are before the throne of God, and serve him night and day in his TEMPLE: And he that sitteth on the throne shall dwell among them.

—*They shall hunger no more, neither thirst any more*: Neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto fountains of living waters: And God shall wipe away all tears from their eyes (w).

Whoever will be at the pains to compare the reward here described, with the blessings which are promised to the saints in the *twenty-first*,

(v) Rev. vii. ix.—14.

(w) Rev. vii. xv.—17.

and twenty second chapters of the Revelation, will presently be convinced that they are one and the same: And shall be bestowed after the **FIRST RESURRECTION**.—— But after the blessing had here been described, and promised to those who had been sealed, the time in which it should be enjoyed, is immediately pointed out. For the **SEVENTH SEAL** was then opened, and then there was silence in Heaven about the space of half an hour (x).

Here is a manifest allusion to the silence observed by the Jews, at the time of offering incense. The sacrifices were accompanied with singing, with trumpets, and with musical instruments of all sorts. But the time of incense was undisturbed by noise of any kind;— every thing was perfectly still and quiet (y). And so the opening of the seventh seal assures us, that the saints, during the Millennium, shall not be at all disturbed, while they are singing praise and glory to him that sitteth upon the

(x) Rev. viii. 1.

(y) See *Meds*, page 458.

throne, and to the Lamb who shall dwell among them.

Now as *the sealing*, we have been speaking of, is to be performed some little time before the commencement of *the Millennium*, the one hundred and forty four thousand cannot yet have been sealed. And as it happened soon after the *sixth seal* was opened, *that seal*, it it should seem, has not yet been opened.— And of this we shall more fully be convinced, when we have compared a *similar* prophecy which we meet with in the ninth chapter of *Ezekiel*.

The Prophet was shewn, in a vision, *a man clothed with linen, with a writer's inkhorn by his side. And the Lord said unto him, go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry for all THE ABOMINATIONS that be done in the midst thereof* (x).

This was certainly done in a time of great trouble; and I think it *as certain*, that it will

(x) Ezek. ix. 3, 4.

be done in a time of trouble, that will happen in THE LATTER DAYS. For this vision was shewn to *Ezekiel* during the captivity in *Babylon*;—within five years of the time when *Jerusalem* was taken by *Nebuchadnezzar*; and can therefore hardly relate to that event. And that it really did not, is pretty evident from the prophecy itself. For the number of the men who *were marked* must have been *very considerable*; or such *strict* and *particular* orders for their preservation would not have been given. And yet, *how few* were saved from the destruction brought upon *Jerusalem* by *Nebuchadnezzar*!—All were either slain, or carried away captive; except indeed a very few, who were afterwards cut off in *Ægypt*.

Neither can this prophesy be applied to the destruction brought about by *Titus*. For, besides that the calamity was then *too general*, it was not occasioned by IDOLATRY.

The prophecy itself will lead us to the days of Christianity, even to THE LATTER DAYS. For after *Ezekiel* had seen that amazing vision of the *cherubims*, he speaks

words of comfort to the *Jews*; and tells them, that God would hereafter give them one heart, and would put a new spirit within them; and would take away the stony heart out of their flesh, and give them an heart of flesh (a).

We can hardly doubt whether the Prophet is here speaking of their final conversion to Christianity; since the same promise is repeated by him, in another place (b); —where he says also, —neither will I cause men to bear in thee the shame of the heathen ANY MORE, neither shalt thou bear the reproach of the people ANY MORE, neither shalt thou cause thy nations to fail ANY MORE, saith the LORD GOD (c).

That St. BARNABAS applied the heart of flesh to the conversion of the *Jews*, is evident from his epistle (d). —That Tertullian applied the marking in the forehead to the times of Christianity, is certain. And he has a very remarkable various reading, which, if it could be established, would put the matter out of doubt. He reads the text in this manner,

(a) Ezek. xi. 19. (b) Ezek. xxxvi. 26. (c) Ezek. xxxvi. 15.

(d) Epist. Barnab. p. 19. Edit. Cottel.

scribe signum TAU in frontibus virorum qui gemunt. *Write the sign TAU upon the foreheads of the men who sigh.* And he says farther, that no one can be delivered from the destruction, which Ezekiel spake of, but he who has been signed with the passion of Christ (e) — that is, with the sign of the Cross.

The reading which Tertullian has here given us, we meet with likewise in St. Jerom. And he tells us, that instead of the word, *sign*, as the Septuagint, Aquila, and Symmachus, have translated it, Theodotion has put the Hebrew word itself, טו And that of the anti-ent Hebrew letters, which in St. Jerom's time, the Samaritans made use of, the last letter, Tbau, was made in the shape of a Cross (f).

St. Cyprian too, evidently speaking of Baptism, would convince the Jews of their error, quod in hoc signo salus sit omnibus, qui in frontibus notantur (g). *Because all may be saved, who are marked with this sign in their foreheads.* — And, in proof of this, he cites

(e) Tert. adv. Judæos Cap. xi p. 102, 103. Vid. etiam. Lib. iii. adv. Marcion. Cap. 22. p. 488. (f) Jerom in Exek ix. 4.

(g) St. Cyprian adv. Judæos Lib. 2. Cap. 21.

Ezek. ix. Exod. xii. and Rev. xxi.—And it may be worth our while to note, that we have here a strong proof of the use of *the Cross* in *Baptism*.

Upon the whole then, we cannot but be persuaded, that the SEALING prophesied of by *Ezekiel* and *St. John*, is ONE and the SAME SEALING.—And if this be so, then it is demonstrably certain, that *the Jews* will hereafter be IDOLATERS. For the men who were SEALED were the men who sined for the IDOLATRY which was at that time committed;—and that time must needs be *future*.

We have already proved that the *Jews* will hereafter be *Idolaters*, from several prophecies; and we will here add one other proof, from the Prophet *Zechariah*.

The Lord of Hosts, says he, *shall cut off the names of the IDOLS out of the land, and they shall be no more remembered (b)*. And, that this shall be in THE LATTER DAYS, is evident from the prophecy itself. For the prophet

goes on, and says :—*Behold the day of the Lord cometh, and thy people shall be divided in the midst of thee. For I will gather all Nations against Jerusalem to Battle: And the City shall be taken, and the houses rifled, and the women ravished: And half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east, and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains (i)!*

This prophecy is, for several substantial reasons, ascribed, by our famous Mede, to *Jeremiab (k)*. But, whoever was the writer of it, it is indisputably true, that it has not been *hitherto* fulfilled. For when was *Jerusa-*

(i) *Zech. xiv. 1--5.* (k) *Mede's works p. 786, and 833 834.*

Jerusalem so taken, that one half of its inhabitants were not cut off from the city!—And when was the mount of Olives divided in the manner here described!—Mr. Mede, speaking of a similar prophecy in the eleventh chapter of *Zechariab*, ingenuously confesses that he had not skill enough to apply it to the siege by *Nebuchadnezzar* (l).—And if it cannot be applied to that siege, I am sure it can be applied to no other; For never after that time was *Jerusalem* taken for IDOLATRY. And yet in that very prophecy it is said, woe to the IDOL SHEPHERD (m).

Several of the primitive writers, as *Tertulian*, the author of the *Apostolical Constitutions*, *Cyril of Jerusalem*, and others, have applied several Passages of the *fourteenth chapter* to the times of Christianity. But their applications I shall pass by. *Jerom* supposes that the prophecy was fulfilled by *Titus*; And he thinks it sufficient to say, that part of the city was taken; and that mount Zion, and the temple

(l) Mede p. 834.

(m) Zech. xi. 17.

remained

remained entire.——But this is mere evasion. For though every part of Jerusalem was not taken at the same time, yet all of it was taken in a very short time; and the residues were cut off from the city;——which is directly contrary to this prophecy.——He afterwards tells us, that the Jews believe that this prophecy shall be fulfilled by GOG (n).——Upon the whole then:——Since Jerusalem has never been punished for IDOLATRY since the days of NEBUCHADNEZZAR;——since the Prophet says, that there shall be NO MORE utter destruction (o);——above all,——since he speaks of LIVING WATERS as going out from Jerusalem (p);——I am inclined to refer the whole to the LATTER DAYS; and think that this prophecy, and that of our Saviour's, in St. Luke, do mutually explain each other.——And when says he, ye shall see Jerusalem compassed about with armies, then know ye that the desolation thereof is nigh (q).

(n) Jerom, in locum. (o) Zech. xiv. 11. (p) Zech. xiv. 8. compare Ezek. xlvii. 1---12. Rev. vii. 17. and 22. 1. 2. (q) St. Luke xxi. 20.

But

But to return to *Ezekiel*, whom we left prophesying of *a man who had a writer's Inkborn by his side, and who was commanded to mark the servants of God in their foreheads.*—

And this prophecy is so very similar to that of *St. John's*, which we have been just now considering, that we must needs refer their completion to the same time.

But, as some are to be *sealed*, others are to be destroyed without pity. And thus then did the Lord of hosts speak, in the hearing of *Ezekiel*, to the six men who had slaughter-weapons in their hands.—*Go ye after him through the city, and smite: Let not your eyes spare; neither have ye pity. Slay utterly old and young, both maids, and little children, and women: But come not near any man upon whom is the mark: And begin at my sanctuary.*—

And this cannot but put us in mind of that prophecy of *St. Peter*, (for such I take it to be,) where he says, *the time will come when judgment must begin at the house of God: And if it first begin at us, what shall be the end of them who obey not the gospel of God! And if the*

(r) *Ezk.* ix. 5, 6.

(s) *1 Peter*, iv. 17—19.

righteous scarcely be saved, where shall the ungodly, and the sinner appear!—Wherefore let them who suffer according to the will of God, commit the keeping of their souls to him in well-doing, as unto a faithful Creator.

Upon the whole then, we may safely conclude, that the period contained in the *sixth seal* is not yet expired.—Neither do I think that it is yet begun.—But let its beginning be when it will, woe be to them who have not obeyed the gospel, when the *sixth seal* shall be opened!

My readers will observe, that I have made each of the *first three seals*, to contain a period of about a *hundred years*; and the *fourth seal* to begin about the year of our Lord 622; from whence it may seem strange that such *different and unequal* periods should be allotted to the *other seals*.

But it must be considered, that the prophecies of the *Revelation* concern, chiefly, the state of the *Church* and of *Religion*; and, in these respects, there have been but few alterations, since the time of MOHAMMED;—in the eastern world especially.

Reformations

Reformations have indeed been made from *Rome*: But, to say nothing here of the *imperfections* of those reformations, *Rome* has all along prevailed. And 'tis a notorious, but melancholy truth, that many great and powerful nations, are, at this very day, slaves to her despotic power.—Thanks be to God however, that her dominion is declining very fast.

If revolutions have happened in *Persia*, the *Mohammedan religion* has still maintained its ground!—And if the *Saracens* have lost their power, they who have succeeded them have still supported their religion.—But some great and very interesting events, I believe, are at hand.—The reasons, which induce this persuasion, are these.—The *Turks* must be drove from *Judea*, before the *Jews* can be reinstated.—The world itself, as it almost universally believed, will last but little more than 6000 years. And however the *Hebrew* and *Samaritan* chronology may differ, it is certainly true, that but a few *centuries* are now unexpired.—In the centuries remaining several grand and considerable prophecies

prophecies are to be accomplished.—Let it suffice, at present, to mention the *first conversion of the Jews*;—their *apostacy*;—their *captivity*;—and their *final restoration*.—These will take up a considerable time.

Now *earthquakes*, have always been considered as *signs of revolutions*.—They are certainly considered as such by the Prophets. And we have heard of *more earthquakes*, within these *fifteen years*, than were ever heard of from the creation, to the last destruction of *Lisbon*. Now *earthquakes*, as we shall see hereafter, will be *signs to the Jews of their deliverance from their final captivity*.—And therefore I consider the earthquakes, which have so lately happened, as *signs of their first conversion*.—And God grant that we be not mistaken.

But before I finish this dissertation, I have one other remark to make upon the prophecy in the eleventh chapter of *Zechariah*.—The Prophet then tells us, that *he cut asunder his other staff, even bands, that he might break the brotherhood between Judah and Israel (t)*.—

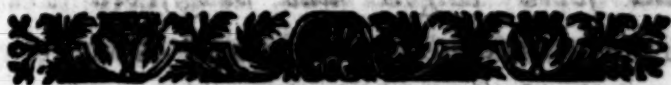
(t) Zech. xi. 14.

Now

Now let this prophecy belong either to *Zechariah*, or to *Jeremiah*, it is certain that the brotherhood between *Judah* and *Israel*, had, long before *their* time, been broken. But there will come a time, as we have seen, when they shall be again *united*, and again *broken*.—And how nicely then does *this* prophecy agree with that which we meet with in the *fourth*, *fifth* and *sixth* chapters of *Ezekiel*.—Both Prophets threaten the *same* punishment.—The punishment has the *same* Cause; which is IDOLATRY; and we cannot but conclude, that the completion is *future*.

Having thus far explained, as we hope, the meaning of this famous prophecy, contained in the *seven seals*, partly from the prophecy itself, and partly from *similar* prophecies;—we will now, in our next dissertation, apply ourselves, by the grace of God, to the consideration of the *seven trumpets*.

Do thou then, O thou God of truth, accept our prayers, and crown our labours with success!



VII.

REVELATION, Chap. viii. Ver. 6.

And the seven Angels which had the seven Trumpets prepared themselves to sound.

***IN our explanation of the SEVEN
 * I * SEALS, we have brought down
 * the history of the *Revelation* to the
 * consummation of all things.—We
 must now therefore go back, to some period
 between the FIRST and SEVENTH SEALS.
 For the history contained in this book is fre-
 quently unconnected and disjointed. The
 visions do not always follow each other
 in exact order of time: And this is one cause
 of the great obscurity of that amazing book.

In

In the vision which St. *John* now saw, he beheld *seven Angels who had seven Trumpets (a)*: And it appears, from the emblems made use of, that the sounding of each trumpet was followed by some terrible calamity. But, as public calamities, such especially as are immediately inflicted by heaven, are always the consequence of impiety, which always precede them as their cause; so the world has hitherto never been so bad, but multitudes have been found in it, who have been good and pious. And as God is ever more willing to save than to destroy; so he is more attentive to the prayers of his servants, and is more ready to reward their services, than to punish the forwardness of the wicked.

The prayers of the saints which the angel offered with the incense, *ascended up before God (b)*; that is, were graciously accepted. And if those prayers, thus accepted, were made by *saints on earth*, then this is the use which we should make of this vision. — It should engage us, in all public calamities, not

(a) Rev. viii. 2.

(b) Rev. viii. 4.

to repine at God's proceedings, but to serve him with more than common care; since we are hereby assured, that God doth not willingly grieve, nor afflict the children of men; but is ever more pleased with making alive, than with bringing down to the grave.

If those prayers were made by *Saints in Heaven*, by those *Martyrs*, whose souls *St. John* saw under the altar;—then surely those who call themselves *Christians*, should tremble at the very thought of *persecution*! For let them hear what the *unjust Judge* said.—*Because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily (c).*

Irenæus has supposed, that under the character of the *unjust Judge*, *Antichrist* is described (d). And I cannot but think, that

(c) *St. Luke* xviii. 2-8. (d) *Ide Irenæus* oper. Lib. 3. Cap. 23. p. 439.—There are many other particulars, in this very ancient author, concerning *Antichrist*, which are highly worthy our consideration; many of which will be taken notice of, as we proceed.

our blessed Saviour, who, as God, foreknew all things, had here respect to the complaints and supplication of these holy Martyrs, who cried from the altar for vengeance. — I tell you, says our Saviour, that God will avenge them speedily.

When ROME, thou shalt measure the blood thou hast spilt, and shalt hear the cry for vengeance granted; — what will be then thy sentiments concerning persecution! — Thou hast shed the blood of Saints and Prophets, and God will give thee blood to drink, for thou art worthy (e).

But though Rome has reason to tremble, when punishments for shedding blood are threatened; yet the Jews, and the fourth Beast, prophesied of by Daniel, have something to dread, on their parts.

As to the Beast, we can have no doubt. And as to the Jews, there will come a time, as we have seen, when they will fall into IDOLATRY; and then will they persecute one another. Then, probably, will be fulfilled that which was spoken by our Saviour.

(e) Rev. xvi. 6.

Think

Think not, says he, that I am come to send peace on earth. I came not to send peace but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household (f).

The same thing, and in almost like words, has been prophesied of by Micah. Trust ye not, says he, in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house (g).

The Prophecies are certainly similar: and that this of Micah is still future, seems to be pretty evident, from the nature of those blessings which shall presently follow the pardon of their sins. — According to the days of thy coming out of the land of Ægypt will I shew

(f) St. Matt. x. 34—36. St. Luke xii. 51—53. (g) Micah vii. 5, 6. See also Jerem. ix. 4—8.

unto him marvellous things. — Thou wilt perform the truth to JACOB, and the mercy to ABRAHAM, which thou hast sworn to our fathers from the days of old (h).

And what now is the promise which God hath sworn he will perform to JACOB, and to ABRAHAM? — Why certainly that promise, by which he engaged himself to give to THEM, and to their SEED, the land of Chanaan. This had been sworn to ABRAHAM, to ISAAC, and to JACOB, as appears from several texts of Scripture (i). In which texts we may observe, that God not only swore that he would give the land of Chanaan to their SEED, but he swore that he would give it to THEM. — But St. Stephen informs us, that God gave to ABRA-

(h) Micah vii. 15—20. There is one expression which this Prophet makes use of, so very similar to a prophecy in Isaiah, the completion of which is certainly future, that we cannot but think that the Prophecy of Micah is future also. — Micah says, ver. 17. They (the enemies of Israel) shall lick the dust like a serpent. Isaiah says, The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountains, saith the Lord. Isaiah lxxv. 25.

(i) Gen. xiii. 15. Gen. xv. 7. Gen. xvii. 8. Gen. xxvi. 3. Gen. xxxv. 12. Exod. vi. 8—8. Deut. i. 8. Deut. xi. 21. Deut. xxx. 20.

HAM none inheritance in the land of Chanaan, no not so much as to set his foot on (k).—What shall we say then?—Shall we say that God is not faithful?—God forbid!—Let us rather believe that that promise will be eminently fulfilled in the MILLENNIUM.

—But if this be so, — if that be the blessing which shall presently follow the pardon of their offences; then it seems to be pretty certain, that the cruelty, the perfidy, the black ingratitude, and unnatural treachery; — the distresses foretold by our Saviour, and his prophet Micah, are still future. — And so also, as I believe, is that dreadful punishment which is threatened by our Saviour, in the Gospel.

Behold; I send unto you Prophets and wise men, and Scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues; and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous ABEL unto the blood of ZA-

(A) Acts viii. 5.

U 3

CHARIAS,

ZACHARIAS, son of BARACHIAS, ^{nowhen ye} ~~nowhen ye~~ ^{flaw} ~~flaw~~ between the temple and the altar. Verily I say unto you, all these things shall come upon this generation (l). —

Learned men differ very much about this ZACHARIAS son of BARACHIAS. Beza will have him to have been that Zacharias who was slain by ~~Hasbi~~ (m). Lightfoot is of the same opinion; and so were others long before them (n). But, if the vengeance for which that Zacharias prayed, was delayed so long, and much greater guilt was then about to be contracted, by shedding the blood, of Christ, St. Stephen, and St. James; I cannot imagine that our Saviour, would pass over that so-much-greater guilt, and threaten the Jews for that blood only which was shed from the death of ABEL to the reign of JOASH! — Why should he stop short there, and not mention those horrid cruelties just then to be committed! — No reason in the world can be given. And upon this account

(l) St. Matt. xxiii. 34—36. St. Luke xi. 49—51.

(m) 2 Chron. xxiv. 20—22. Vide Beza in locum. (n) Vide Lightfoot. Her. Heb. in locum; et Jerom in locum.

it is, that I pass over the observations that have been made by *Lightfoot*; from the *Jewish Rabbies*, in confirmation of his opinion.

Doctor Hammond, admitting that the *Aorist* is here used for the *future tense*, was of opinion, that our Saviour here speaks prophetically of that *Zacharias* who was slain in the middle temple, just before its destruction by *Titus* (o). And 'tis very true that according to *Josephus*, a certain man, named *Zacharias*, was at that time murdered by the zealots. But he does not call him the son of *Barachias*, but the son of *Baruch* (p).

We may safely grant, which yet we are not compelled to grant, that *Baruch* is the same as *Barachias*;—still it remains to be proved, that *Josephus*, by that expression, ἐν μέσῳ τοῦ ἱεροῦ, in the middle temple, means a place sub dio, in the open air, as it is certain that the space between the temple and the altar was. If we attend carefully to our Historian, we shall soon be persuaded, that *Zacharias* was murdered in the very place

(o) *Hammond*, upon the place.
Lib. iv. cap. v. p. 1184, 1185.

(p) *Joseph. de Bella Jud.*

where he had been tried and acquitted;—and that, surely, was not between the Temple and the altar.

We have to observe farther, that it does not appear from *Josephus*, that the *Zacharias*, of whom he speaks, was either priest or prophet. All that *Josephus* says of him, is, that he was τῆς τῶν ἐπιφανεστάτων, one of their illustrious men;—that he was μισοπόνηρος, ἐφελεύθερος, an hater of wickedness, and a lover of liberty. He remarks of him farther, that he was rich; and that the zealots killed him, fearing he might overthrow their power.—Not a word does he say of any message he delivered; which yet is the distinguishing character of the *Zacharias* spoken of by our Saviour.

As to those who think that *Zacharias* was the famous prophet who encouraged the building of the temple;—or, as others think, the Father of the Baptist;—it is true indeed that *Barachias* was the name of the Prophet's father; but it is certain, on the other hand, that the prophet prophesied before the temple was built; and it can never be proved that he lived to see

it

it finished—much less that he was slain between the temple and the altar.—And as to the father of the Baptist, it cannot be proved that he was killed (q); nor can it be proved that he was a prophet, and his father's name *Barachias*.

Upon the whole then, I cannot but persuade myself, that the *Zacharias son of Barachias*, of whom our Saviour foretold, that he should be slain between the temple and the altar, is a man of God, who shall be martyred by the Jews in some future time.

And that this is really the case, appears, I think, pretty plainly from the Prophecy itself: For, our Saviour having sworn with an oath, that the vengeance which he threatned, should be executed upon that generation, that is, upon the Jewish nation, adds a moving expostulation,

(q) Dr. Hammond cites Tertullian, as affirming (*adv. Gnos. cap. 10.* it should have been *cap. 8*) that the father of the Baptist was slain; and that his blood continued upon the threshold like a stone.—But Tertullian says no such thing.—He says indeed, that the stones continued to be stained with the blood of Zacharias; but, without all doubt, he means Zacharias the old prophet. His words are these:—*David exagitatur, Helias fugatur, Hieremias lapidatur, Esaias secatur, Zacharias inter altare et ædem trucidatur, perennes cruoris sui maculas filicibus adsignans.*—David was hunted about, Helias was driven from his country. Jeremiah was stoned, Isaiah was sawn asunder, Zacharias was slain between the temple and the altar, and the stones continued to be stained with his blood.

which

which must have melted any people, except that hardened generation; and which will abundantly convince us, that he spake of times that are even still to come.—

O! Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not!—And then he threatens vengeance again:—Behold, your house is left unto you desolate! For I say unto you, YE shall not see me henceforth, till YE shall say, blessed is he that cometh in the name of the Lord!—YE shall see not me, says our Lord, henceforth;—not reckoning, (as Mr. Mede has well observed, p. 519.) from the day he was then speaking, (viz. our Tuesday) after which they saw him;—but from the day of Crucifixion, which was on our Friday following; after which day they indeed saw him no more.

It is certain then, according to the prophecy Zechariah, that our Saviour has here carried us to the end of the world: For then it will be that they shall look on him whom they pierced.

And

And then will they say, *Blessed is he that cometh in the name of the Lord!*—As the Jews then will hereafter be **IDOLATERS**, there can be no doubt but that they will, at that time, make *some martyrs*: And it can be as little doubted, whether *their blood* also will be required at their hands.—To what purpose then did our Saviour carry us to the end of the world, but to shew us, that the blood shed from the *beginning* to almost the *end* of the world, should be required of that *generation*! From whence it follows that the martyrdom of *Zacharias* is even *still future*.

One thing more I cannot but observe, and it is this.—If the acclamation to be made by the *Jews*, be *still future*, (as undoubtedly it is) then, if we compare the relative **YE** with the words **THIS GENERATION**, it will be evident to a demonstration, that our Saviour spake not of the *Jews who were then living*, but of those likewise *who are not yet born*. If **YE** means not the present race only, then neither does the term **THIS GENERATION**.

—And what degrees of knowledge then, do we think, must **HE** have had, who could call

a man by his name, about two thousand years before he was born!—

I do not know whether I shall be so happy as to convince my readers, so fully as I am convinced myself, that the martyrdom of *Zacharias* is *still future*: But if they should be so convinced, then they will easily imagine, that the Jews, when they shall be *first* restored to the promised land, will either not be *Christians*; or, if they shall at all believe in *Christ*, they will, like their forefathers, retain a zeal for the law of *Moses*, and observe it (r).—For there is now no building in the world, in which *Zacharias* can be slain *between the temple and the altar*. And if ever the *Jews* should build a temple, after the model of *Solomon's*, I cannot conceive any other end they can have, in such a building, than to offer *burnt-offerings* and *bloody sacrifices*.

But my reader will, by this time, think that I have quite lost sight of the subject I proposed to treat upon,—the mystery of the *seven trumpets*.—I apprehend, however, that

(r) Acts, xxi. 20.

the observations, which we have hitherto made, will be of some use to us hereafter.—

Let us, however, approach our subject somewhat nearer.

We have seen above, that some very proper steps were taken, in the reign of JUSTINIAN, to waken men to a due sense of their duty.— But mercies will not always allure!—And, according to the observation of the prophet, *when God's judgments are in the world, the inhabitants of the earth will learn righteousness.*— That nothing therefore might be unattempted, and before MOHAMMED and ROME were suffered to prevail, the first angel was ordered to sound, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was turned up, and all green grass was burned (s).

It appears from abundance of passages in scripture, that trees are emblematical of rulers and governours; and, in general, of the higher sort of people. By parity of reason, green grass may be emblematical of the common peo-

(s) Isaiah, xxvi. 9.

ple (u):—according to that of the prophet, *all flesh is grass, and all the goodliness thereof as the flower of the field* (v).—As the grass was green, and therefore in all its glory, this may denote the flourishing state of that people, who are now to be punished. And as to HAIL and FIRE mingled with BLOOD, they may denote some sore DISEASE, and, particularly, PESTILENCE;—according to that of Ezekiel.—*And I will plead against him with PESTILENCE and with BLOOD: And I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing RAIN, and great HAILSTONES, FIRE, and BRIMSTONE* (w).

If then this trumpet has been sounded, I know of no better time to fix upon, than the year of our Lord 542. For in that year a strange and uncommon pestilence began, and raged over the whole world, in some part or other, without intermission, for fifty years together.—*Evagrius*, the church-historian, has given us a large and particular account of it;

(u) See *Mrs. Mede's works*, p. 460.

(v) *Isaiab* xl. 6, 7.

(w) *Ezek.* xxxviii. 22.

and

and it was so visibly conducted by the hand of Providence, that I cannot forbear relating the principal particulars.

It began, as it was then reported, in *Ethiopia*; and, by turns, over-run the whole world, and left no mortals untouched. — Some cities were afflicted so sorely, that they were left without inhabitants! And, which our historian justly says is wonderful, if the inhabitants of an infected city removed to a place, where the distemper had not yet raged, they were the only persons who, for that time, were infected with it. And this happened, not now and then, but very frequently; especially at the return of the *indictions*. — But chiefly was it observed to rage in the *second year* of the *indiction*; and then the destruction was general. — Some it drove to *madness*: others were destroyed in *two or three days*. Some, recovered from the first attack, were seized with it afterwards, and died. Some fled from infected cities; and though they escaped themselves, yet they communicated the disease to others. Others, worn out with grief, and driven to despair, for the loss of their friends and children, exposed themselves

themselves to every appearance of danger, hoping and wishing to catch the distemper, and put an end to their unhappy lives!—

Yet these,—such was the will of Heaven!—

These were disappointed, and remained unhurt (*).—And thus, as I said, it continued

to rage, from time to time, for full fifty years together!—

I shall not here stay to make any particular remarks upon this judgment, (for such undoubtedly it was,) but shall conclude, as I be-

gan, with observing, that if the sounding of this trumpet is to be applied to any period that

is past, I know of no event, to which it can so properly be applied, as that which we have

just now mentioned.——As to the three succeeding trumpets, I must freely confess, that

I know not what to make of them, (if they have been already sounded) unless they are to

be applied to the **CHURCH OF ROME**.

Now 'tis true indeed, that the tyranny of **ROME**, to which the princes in *Europe*, so

foolishly, and so long submitted, was not esta-

(*) *Evag. Schol. Ecc. Hist. Lib. iv. Cap. 24.*

blished *all at once*;—but she proceeded from one step to another, 'till she finally and fully prevailed!—And yet I can hardly think, that those trumpets are to be applied to that power, since, as we shall see presently, the *fifth trumpet* (or perhaps the *fourth*) proclaims the *future siege of Jerusalem*.—Let us see, however, as few words will serve, what propriety there may be in such an application.

A MOUNTAIN, then, may signify a person, who either is exalted, or *exalteth himself* above the people.—And this indeed is strictly true of HIS HOLINESS, THE POPE. For, partly through the policy of POPES, and partly through the weakness and wickedness of PRINCES, the TYRANNY of ROME was established!—And whereas the MOUNTAIN burned with FIRE (y); — that may properly enough be supposed to signify the many violent PERSECUTIONS, with which the world has been oppressed by ROME: For innumerable are the

(y) Rev. viii. 8.

men, who have fallen victims to her rage, and her ambition (z)!

A star too fell upon the waters, which was called WORMWOOD, and the waters were made so bitter, and so unwholesome, that many men who drank of them died, because they were made bitter (a). — Hereby may be figured out those many strange doctrines, to say no worse, with which the pure fountain of living waters, — the holy scriptures, — have been corrupted by the church of ROME; — so that whoever has followed her tenents, and her practices, has thereby, to say the least, much endangered his salvation!

And whereas upon the sounding of the fourth angel, the third part of the sun, and of the moon, and of the stars, was darkened, and the day shone not for a third part of it, and the night likewise (b); — this may properly enough be supposed to figure out that horrible darkness, which, in the times of POPERY, before the dawning of the REFORMATION,

(z) In France only, we are told, there perished, of the Walenses, a million of men. And if to these we add the massacres of Paris, of Ireland, and other places, what a dreadful sum will be added! (a) Rev. viii. 10, 11. (b) Rev. viii. 12.

so totally overspread the western world!

But I must freely confess, that I am not fully satisfied with this explanation. — I am rather inclined to believe, that no one of those angels has hitherto sounded his trumpet. And this opinion is founded upon the prophecy itself, compared with, and explained by some others.

There is a remarkable and striking resemblance between the *seven trumpets*, and the *seven vials*, which contain the *seven last plagues*. It may be worth our while to compare them.

THE FIRST TRUMPET
was followed by hail,
and fire mingled with
blood, and they were
cast upon the EARTH.

THE FIRST VIAL
was poured upon the
EARTH, and there
fell a noisome and grie-
vous sore upon the men
which had the mark of
the beast, and upon them
which worshipped his
image.

THE SECOND TRUMPET
was followed by a
mountain burning with
fire,

THE SECOND VIAL
was poured upon the
SEA, and it became

310 DISSERTATIONS ON

*fire, which was cast in-
to the SEA, and the
third part of the SEA
became blood:*

THE THIRD TRUMPET
was followed by a star
which fell from heaven,
burning as it were a
lamp, and it fell upon
the third part of the
RIVERS, and upon
the FOUNTAINS of
WATERS.

THE FOURTH TRUMPET
had this effect: *The
third part of the SUN
was smitten, and the
third part of the
MOON, and the third
part of the STARS.*

THE FIFTH TRUMPET
was followed by lo-
custs, which torment-
ed

*as the blood of a dead
man: and every living
soul died in the SEA.*

THE THIRD VIAL
was poured upon the
RIVERS and FOUN-
TAINS of WA-
TERS.

THE FOURTH VIAL
was poured upon the
SUN.

THE FIFTH VIAL
was poured upon the
seat of the beast; and
his

THE PROPHECIES. 311

ed men in such a manner, for five months, that, in those days, they shall seek for death, and shall not find it; and shall desire to die, and death shall flee from them. his kingdom was full of darkness, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds.

THE SIXTH TRUMPET sounded, and the four angels which were bound (*ἐπι*, which here signifies not in but) at the river EUPHRATES were loosed. When

THE SIXTH VIAL was poured upon the great river EUPHRATES. When

THE SEVENTH TRUMPET shall sound, the mystery of God shall be FINISHED (*c*)!

THE SEVENTH VIAL was poured out, a voice declared from the temple, saying, IT IS DONE (*d*)!

(c) Rev. viii. and ix. and x. 7.

(d) Rev. xvi. 2—17.

The resemblance here is so very striking, that we cannot but see and admire it. And I am strongly inclined to believe that the TRUMPETS, the *first five* of them at least, concern the JEWS; and that the VIALS concern those who shall *hereafter oppress* them; and they, as we shall see, will be CHALDEANS.

THE LOCUSTS, under the FIFTH TRUMPET were commanded, *not to hurt the grass of the earth, neither any green thing, neither any tree; but only those men, who had not the SEAL of God in their FOREHEADS* (e).—Now it is plain from the *seventh* chapter of the Revelation, that they, who were then SEALED in their FOREHEADS, were JEWS.—In the parallel place in *Ezekiel*, they who had a MARK set in their FOREHEADS, were certainly JEWS; for they are expressly said to be marked in JERUSALEM (f). — To be written in *the book of life*, is certainly equivalent to being SEALED.—Now *Daniel*,

(e) Rev. ix. 4.

(f) Ezek. ix. 4.

speaking of *a time of trouble*, which is incontestably *still future*, says, *at that time* **THY PEOPLE** *shall be delivered, every one that shall be found written in the book* (g).—*Isaiab* too, in a place where he is evidently speaking of the **LATTER DAYS**, comforts the *good Jews*, by assuring them, that *he who remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem* (h).—From all which I think it appears, that they who are exempted, under the **FIFTH TRUMPET**, from the power of the **LOCUSTS**, are **JEWS** also.

Now if the **TRUMPETS**, or the greater part of them, concern the **JEWS**, then there can be but little doubt, but that the **VIALS** concern *their future oppressors*.—And then will be fulfilled that which is spoken by *Jeremiah*, the prophet, saying.—*it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her* (i).—And again he prophesies, and says,—*And I will render unto BABYLON, and to all the inhabitants of*

(g) Dan. xii. 1.

(h) Isa. iv. 3.

(i) Jer. l. 15.

CHALDEA, *ALL the evil that THEY have done in ZION, in your sight, saith the Lord (k).*

—And then also will be fulfilled that which is spoken by the royal Psalmist, saying, *O daughter of BABYLON, who art to be destroyed: happy shall be he that rewardeth THEE AS THOU hast served US! Happy shall be he that taketh and dasheth thy little ones against the stones (l)!*

I have sometimes thought, that the FIFTH TRUMPET foretels the future siege of JERUSALEM. And indeed, if we could be sure, that the JEWS were *then* sealed, when the LOCUSTS came to hurt them,—by comparing the *same sealing* in Ezekiel, we could have no doubt about the interpretation of THIS TRUMPET.—But this, I apprehend, cannot be fully proved.—Some difficulty would arise too, upon this interpretation, from the *time*, during which those *locusts* were allowed to hurt men. For *their power was to hurt men FIVE MONTHS (m).* But the *future captivity* of the JEWS will be much longer.

It is remarkable, that those LOCUSTS

(k) Jer. li. 24. (l) Psal. cxx xvii. 8, 9. (m) Rev. ix. 5 & 10.

had a king over them, who is the angel of the bottomless pit, whose name in the Hebrew tongue is ABADDON, (or, as some copies read, ABADON,) but in the Greek tongue hath his name APOLLYON (α).

Our excellent Mr. Mede has a conjecture upon this subject, which I shall take the liberty to adopt.

GOD, he says, was called by the Chaldeans and Syrians ABUDA, and by the Arabs ABDI; that is, *the eternal*. Now THE MOHAMMEDANS boast that they worship ABUDAN, or ABDIN, as the ONE ONLY GOD, excluding CHRIST from THE GODHEAD; (and herein our ARIANS and SOCINIANS have the honour to agree with THEM!)—yet, notwithstanding all their boasting, they do not (in God's esteem) worship ABUDAN, or ABDIN; *the maker of the universe*;—but ONE, whose name was indeed, similar to HIS in *sound*, but quite opposite in *signification*:—They really worshipped ABADON; that is, not THE MAKER, but THE DE-

(*) Rev. ix. 11.

STROYER of mankind; that is, THE DEVIL (o)!—And he endeavours to confirm this by a striking instance.—The *Israelites*, in the days of *Jeroboam*, thought they worshipped GOD, through, or by, their CALVES; but the scripture tells us that they worshipped DEVILS (p). And hence we see how dangerous it is, to deviate from the worship established by God!

Mr. Mede applies *this trumpet* to the distresses brought upon the *Roman empire*, by the *Mahometans*—But when, or where, were the *Romans* ever sealed, especially after the time of MOHAMMED!

Some are of opinion that ANTICHRIST is here described by name, and called ABADDON (q). But he who is here called ABADDON, is certainly THE DEVIL, for he is the angel of the bottomless pit.—Yet St. Paul teaches us that ANTICHRIST is THE MAN of sin (r). And therefore, as *Fuerdenzius* has justly observed, we must be careful,

(o) See Mr. Mede's works, p. 470. where the learned reader will see some other observations, which are worthy his notice.

(p) 2 Chron. xi. 15.

(q) Vide Poli Syn. Crit. in locum.

(r) 2 Thess. ii. 3.

not to make ANTICHRIST THE DEVIL (s).—But we shall postpone the farther consideration of these LOCUSTS and their KING, as we may probably meet with him again, when we shall see the *two witnesses killed by the beast that ascendeth out of the bottomless pit* (t).

As to the *four first trumpets*, I have sometimes been inclined to explain them, by the *four sore judgments* mentioned by *Ezekiel*:—The *pestilence*, the *sword*, *famine*, and the *noisome beasts* (u).—For, one thing, I think, is certain; viz. that the prophet is there speaking of the LATTER DAYS. For thus he speaks:—*That the House of Israel may go NO MORE astray from me, neither be polluted ANY MORE with all their transgressions: but that they may be my people, and I may be their God, saith the Lord God* (v).—And again he says,—*Yet behold, therein shall be left a remnant that shall be brought forth, both sons and daughters: behold, they shall come forth unto you, and ye shall see their*

(s) Vide Feuardent. Not. in Irenæum. adv. Hæres. lib. v. cap. 25. (t) Rev. xi. 7. (u) Ezek. xiv. (v) Ezek. xiv. 11.

way, and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you when ye see their ways and their doings: and ye shall know that I have not done without cause all that I done it, saith the Lord God (w).

As to the remnant, which the Prophet says shall be left therein, that is, in Jerusalem, I cannot but consider them as *that residue*, which, as the Prophet *Zachariah* foretels, shall not be cut off from the city (x).

St. Paul observes, that even in his time, there was a remnant, according to the election of grace (y).—And from that instance of mercy he afterwards concludes, that ALL ISRAEL shall be saved (z).

It is true indeed, that between the passages produced from *Ezekiel*, we meet with the following words, in our *English translation*, the word of the Lord came again to me saying: —which makes it seem, at first sight, as if

(w) Ezek. xiv. 22, 23. (x) Zech. xiv. 2. (y) Rom. xi. 5.
(z) Rom. xi. 26.

some *new* Prophecy was there begun.—But there is nothing, either in the *original Hebrew*, or in the *Septuagint*, to answer to our *English* word *again*. And so the phrase, *and the word of the Lord came unto me*; or, as it may be translated, *and the word of the Lord was with me*;—that phrase, I say, *may* here signify only, that the Lord *continued* to speak unto *Ezekiel*.—And whoever consults the 12th chapter of *Ezekiel* will easily be convinced of this.—I am persuaded then, from the *reformation* which those *four judgments*, will produce, that they have not hitherto been executed.—Let us see then, whether the judgments, foretold by the *first four trumpets*, are not *familiar* to those foretold by *Ezekiel*.

The *first angel sounded*, says *St. John*, and there followed HAIL and FIRE mingled with BLOOD (a).—And how now does *Ezekiel* speak?—If I send a PESTILENCE into that land, and pour out my fury upon it in BLOOD (b).—And if we compare this with

(a) Rev. viii. 7.

(b) Ezek. xiv. 19

the Prophecy against GOG, which we produced above (c), we shall easily be convinced, that THE EMBLEMS made use of by St. John, are EMBLEMS of a PESTILENCE.

The second angel sounded, says St. John, and as it were a great MOUNTAIN burning with fire, was cast into the SEA; and the third part of the SEA became BLOOD: And the third part of the creatures which were in the SEA, and had life, died; and the third part of the SHIPS were destroyed (d).

As the dominion of the sea is supported and maintained by ships, and as THE SEA is an emblem of PEOPLE,—so SHIPS may here be emblematical of fortified places, which guard a country from the incursions of an enemy.—And so this Prophecy may be explained by that of Jeremiah:—*they shall impoverish thy fenced cities, wherein thou trustedst, with the SWORD (+).*—I suppose therefore that THE SECOND TRUMPET foretels that judgment, which Ezekiel foretold should be executed by THE SWORD.

(c) Ezek. xxxviii. 22. (d) Rev. viii. 8, 9. (+) Jer. v. 17.

The third part of the creatures which were in the sea, (that is, THE FISHES of the sea) died.—That FISHES are emblems of MEN, is evident from the Prophets.—Jeremiah threatens the Jews, and says, *Behold I will send for many fishers, saith the Lord, and they shall fish them (e).*—But what do fishers fish for, but for fish?—therefore FISHES are MEN.

Ezekiel, prophesying against Ægypt, is plainer still.—*I will put my books in thy jaws, and I will cause THE FISH of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all THE FISH of thy rivers shall stick unto thy scales. And I will leave thee thrown into the wilderness, THEE, and all THE FISH of thy rivers (f).*

To these we may add that of Habakkuk.—*Wherefore makest thou men as THE FISHES of the sea? As the creeping things that have no ruler over them? They take up all of them with the angle, they catch them in their net, and gather them in their drag:—Shall they therefore empty their net, and not spare continually to slay the nations (g)?*

(e) Jer. xvi. 16. (f) Ezek. xxix. 4, 5. (g) Hab. i. 14—17.

It is added by St. *John*, that *the third part of the ships shall be destroyed* (b). So that the full meaning of the Prophecy is this:—*the third part of men, and their fenced cities, shall be given to the SWORD.*

The power that shall be the instrument of God's vengeance, in this case, is compared to **AMOUNTAIN BURNING WITH FIRE** (i). But God says of **BABYLON**, that he will make her **A BURNED**, (or, **A BURNING**) **MOUNTAIN** (k). And, though she is there described, as finally destroyed, yet I think it very probable, that **SHE** was represented to St. *John* under **THAT EMBLEM** which will truly and literally be **HER** fate at the last.

Another judgment which is threatened by *Ezekiel*, is **FAMINE**: and this, we think, was foretold by St. *John* under **THE THIRD TRUMPET**.—And thus he speaks:—*And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters: And the name of the*

(b) Rev. viii. 9. (i) Rev. viii. 8. (k) Jer. li. 25.

star is called WORMWOOD: and the third part of the waters became WORMWOOD; and many men died of the waters, because they were made bitter (l).

That WORMWOOD and GALL are similar EMBLEMS; and that BOTH are EMBLEMS of FAMINE, may be proved from *Jeremiah*.—Thus he speaks: *Why do we sit still? Assemble yourselves, and let us enter into the defenced cities, and let us be silent there: for the Lord our God hath put us to silence, and given us water of GALL to drink, because we have sinned against the Lord (m).*—And, that the Prophet is here speaking of FAMINE, is plain from the preceding verse.—*I will surely consume them, saith the Lord, there shall be no grapes on the vine, nor figs on the fig-tree, and the leaf shall fade: and the things which I have given them shall pass from them.*

In another place, he prophesies thus:—*Therefore thus saith the Lord of Hosts, the God of Israel; behold, I will feed them, even this people with WORMWOOD, and give them*

(l) Rev. viii. 10, 11.

(m) Jerem. viii. 14.

water of GALL to drink (n).—And, that the prophet here threatens FAMINE, is evident from the same chapter. For thus he speaks:—For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are burned up, so that none can pass through them, neither can men hear the voice of the cattle: Both the fowl of the heavens and the beast are fled, they are gone (o) !

And farther than all this, he prophesies, in another place, and says,—Therefore thus saith the Lord of Hosts concerning the Prophets; behold I will feed them with WORMWOOD, and make them drink the water of GALL; for from the prophets of Jerusalem is prophaneness gone forth into all the land (p).—And, that the prophet here also foretels A FAMINE, is evident from hence:—For the land is full of ADULTERERS; for because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right (q).—And, for these

(n) Jerem. ix 15.

(o) Jerem. ix 10.

(p) Jerem. xxiii 15.

(q) Jerem. xxiii 10.

reasons I am persuaded that **WORMWOOD**, in the *Revelation* of *St. John*, is an emblem of **FAMINE**.—And both these Prophets may, perhaps, have foretold the same famine.

When the **FOURTH TRUMPET** had sounded, the third part of the **SUN** was smitten and the third part of the **MOON**, and the third part of the **STARS**; so that a third part of them was dark, and the day shone not for the third part of it, and the night likewise (r).—We shall see, hereafter, that **THE JEWISH STATE** is described to us under the emblems of the **SUN**, **MOON**, and **STARS**.—And *Ezekiel*, prophesying against **THE JEWS**, says, —If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through, because of the beasts: Though these three men were in it, as I live saith the Lord God, they shall deliver neither sons nor daughters: they only shall be delivered, but the land shall be desolate (s). Thus stands the prophecy in our *English translation*; which does not differ, in sense, from the *Septuagint*.—Neither does it differ much from the *Hebrew*,

(r) Rev. viii. 12.

(s) Ezek. xiv. 15. 16.

as it has been translated by *Junius* and *Tremellius*. But if the *Hebrew* be properly translated, there will be, I apprehend, a very great and material Difference. In the Original it runs thus: לִיתִּיהָ רֶעָה אֶעֱקִיר. *Si Bestiam malam transire fecero. If I shall cause THE EVIL BEAST to pass through.* Now it seems to Me, that *Junius* and *Tremellius* acted here the part of *Critics*, instead of *Translators*; and, not abiding by the original, have translated תִּיהָ as if it was *plural*: And so have multiplied THE EVIL BEAST into a number of *Beasts*: for which they certainly had no authority. They imagined, I suppose, that the Word, BEAST, was here to be understood *literally*. And as they, perhaps, could not conceive how the Mischief, here threatned, could be effected by a *single Beast*, they might think it proper to encrease the Number. Whereas it is certainly true, that by the Word, BEAST, the Prophet *Daniel*, in particular, means A STATE, or KINGDOM. And so also, I apprehend, does the Prophet *Ezekiel*, in this Place. And of the Probability of this, we shall presently be convinced, when we come

come to consider the meaning of, *הָיָה* in other Places of Scripture. It means *An Assembly of Enemies*, in the *Psalms*. (t) It means a *Troop*, or *Army*, in *Samuel* (u.) And that also may be its Meaning in *Ezekiel*.

When THE BEAST shall be permitted to make War, and to prevail, though *Noah*, *Daniel*, and *Job*, were in the Land, as I live, saith the Lord God, they shall deliver neither Sons nor Daughters: they only shall be delivered, but the Land shall be desolate (v.) And this is exactly paralleled by a Prophecy in *Jeremiah*. And I will make *Jerusalem* Heaps, and a Den of Dragons; and I will make the Cities of *Judah* desolate without an Inhabitant (w.) It seems to be paralleled too by the Prophecy of *St. John's* under the fourth Trumpet. For if the Jewish State be shadowed out under the Emblems of the *Sun*, *Moon*, and *Stars*, then, as one-third of Each was darkened, or smitten, three-thirds, or the whole Land will then be desolate.

As to the Prophecy concerning THE

(t) Psalm lxxiv. 18. (u) 2 Sam. xxiii. 13. (v) Ezek. xiv. 16.
(w) Jerem. ix. 11.

LOCUSTS, which is delivered under the *5th* Trumpet, that it is not only paralleled by the Prophecy in *Joel*, but, as I verily believe, may be greatly explained by that of *Nahum*.—*Joel's* LOCUSTS are certainly Emblems of AN ARMY.—For thus saith the Lord;—*I will remove far off from you the Northern Army* (x).—*Army*, indeed, is not expressly mentioned in the *Original*, but it must be necessarily understood both in the *Greek* and *Hebrew*. For who is *ὁ ἀπὸ βορρᾶ*, *he of the North*, but one who is to come from thence against *Jerusalem*? And can he come without an *Army*?—And what can *ὁ στρατός* *aquilonarum*, be, but *aquilonarum exercitum*, the *northern Army*?—If then the Prophecy of *Joel's* be similar to that of *St. John's*, there can be no Doubt but that *St. John's* LOCUSTS are Emblems of ARMIES also.

If it should be demanded here, what can these *Locusts* have to do at *Jerusalem*, which we have supposed to be taken under the *fourth Trumpet*?—We may reply, that the *Desolation* will not be *so general*, but that a *Remnant*

(x) *Joel* ii. 20.

shall escape according to that of *Zechariah*, *the Residue of the People shall not be cut off from the City (y.)*—But their Posterity may become corrupt, and these Locusts may have Power to hurt them.—But to proceed.

We may possibly discover, from the Prophet *Nabum*, who *those Locusts* will be, or from what Country they will come.—Speaking then of NINEVEH, in the Land of ASSYRIA, he says, *THY CROWNED are as THE LOCUSTS, and THY CAPTAINS as the GREAT GRASSHOPPERS, which camp in the Hedges in the cold Day, but when the Sun ariseth they flee away, and their Place is not known where they are (z.)*

The Prophecy of *Nabum* is short indeed, but surely it is pleasing and delightful!—It abounds with Images that are grand and noble; and such Descriptions are given of GOD, and HIS JUDGMENTS, that while we read we cannot but adore and tremble.—It denounces terrible Vengeance against a People that had mightily oppressed the JEWS, For, *thus saith the Lord; Though they be quiet, and likewise*

(y) *Zech. xiv. 2.* (z) *Naham iii. 17.*

many, yet thus shall they be cut down, when he shall pass through them: though I have afflicted Thee, I will afflict thee NO MORE. For now will I break his Yoke from off thee, and will burst thy Bonds in sunder.——Behold upon the Mountains the feet of him that bringeth good Tidings, that publisheth peace: O JUDAH, keep thy solemn Feasts, perform thy vows: for the wicked shall NO MORE pass through thee; he is UTTERLY cut off (a.)

Now the Metroplis of this People is here called NINEVEH. But this cannot be *that ancient* NINEVEH, against which *Jonah* prophesied; for never were THE JEWS its Captives.——It is therefore more probable that by NINEVEH is meant a future BABYLON. And thus will *Nabum's* Prophecy be similar to those of *Isaiab*, *Jeremiab*, *St. John*, and some others.——Let us come to some particulars.

We have already seen, and shall see more fully hereafter, that Vengeance will be taken upon BABYLON for their excessive Cruelty to THE JEWS.——And thus then does *Nabum* begin his Prophecy.——God is jealous, and

(a) *Nabum* i. 12—15. Comp. *Isaiab* lii. 7.

the Lord revengeth, and is furious: the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies (b).—And thus also does Jeremiah prophesy against **BABYLON**.—Behold, I will plead thy cause, and take vengeance (c).—To which may be added several other passages produced above.

While they are drunken as drunkards, they shall be devoured as stubble fully dry, says, Nabum (d). And I will make drunk her princes, and her wise-men, and her captains, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the king, whose name is the Lord of Hosts, saith, Jeremiah (e).—Behold, thy people in the midst of thee are **WOMEN**, says the prophet Nabum (f).—The mighty men of **BABYLON** have forborne to fight, they have remained in their holds; their might hath failed, they became as **WOMEN**, saith Jeremiah (g).—Nabum calls **NINEVEH** the well-favoured harlot, the mistress of witchcraft (h).—And St. John calls **BABYLON**, the mother of harlots, and abominations of the earth (i).

(b) Nahum i. 2. (c) Jerem. li. 36. (d) Nahum i. 10.
 (e) Jerem. li. 57. (f) Nahum iii. 13. (g) Jerem. li. 30.
 (h) Nahum. iii. 4. (i) Rev. xvii. 5.

These

These particulars are sufficient, I think, to shew, that NINEVEH is the same as BABYLON; and, as we shall prove hereafter, that THE BABYLON against which *Isaiab*, *Jeremiah*, and *St. John*, prophesied, is one and the same BABYLON, it seems to be pretty clear, that the LOCUSTS prophesied of by *St. John*, will be CHALDEANS.

As to THE SIXTH TRUMPET, there are very few hints given, whereby we might be enabled to explain that vision.—If we could be sure that *this trumpet* concerned THE JEWS, we should then have demonstration for the FUTURE IDOLATRY of THE JEWS.—For the rest of the men who were not killed by these plagues, yet repented not of the works of their hands, that they should not worship DEVILS, and IDOLS of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

Now *Moses*, speaking, as I believe, of their final captivity, foretells, that, in a foreign land,

(4) I
and 10.

they shall serve other Gods wood and stone (k). — Ezekiel too, speaking, as I think, of the same captivity, has delivered this Prophecy; — I will scatter a third part into all the winds, and I will draw out a sword after you (l). — And under this trumpet, these Prophecies may be fulfilled.

We have to observe farther, that the plague of the *fifth trumpet*, is, in some degree, *similar* to the plague of the *sixth trumpet*. — For, as the teeth of the LOCUSTS were as the teeth of LIONS and they had tails like unto SCORPIONS, with which they did hurt (m); — so the HORSES had heads as the heads of LIONS, and their tails were like unto SERPENTS, and with them they do hurt (n). — And therefore it is most likely, that by the words, — *And the rest of the men who were not killed by THESE PLAGUES* (o), — are meant the plagues both of the *fifth* and *sixth trumpets*. — And if this be so, we can hardly doubt whether *this trumpet* concerns THE JEWS. — And, perhaps, it may add some probability to this, if we observe that, if according to *Jose-*

(k) Deut. xxviii. 36. (l) Ezek. v. 12. (m) Rev. ix. 8. and 10. (n) Rev. ix. 17. and 19. (o) Rev. ix. 20.

phus, MOSES was the inventor of TRUMPETS (*p*).

As to the *prayers* which precede the *trumpets*, they seem to be the prayers of *Martyrs*, for vengeance. And if they are not those whom we heard under the altar, they may be those who shall be slain by the *Jews* in the time of their IDOLATRY.

THE SEVENTH TRUMPET brings us down to the consummation of all things. For, *St. John* saw an angel lifting up his hand to heaven; and he heard him swear by him who liveth for ever and ever, (not, as some would have it translated, that the time should not be yet) but, (as our translation rightly has it,) that there should be time no longer. For, *ex ita*, commonly signifies, non amplius, no more, or, no longer.—And that that is the meaning here, is indisputable, from what immediately follows. But in the days of the voice of the SEVENTH ANGEL, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets (*q*).

The consequence of this is, that the Pro-

(*p*) *Joseph. Antiq. Lib. iii. cap. vi. p. 129.* (*q*) *Rev. x. 5—*
phesies

phesies contained in THE LITTLE BOOK, foretel events which are either *prior* to, or contained under THE SEVENTH TRUMPET.—The meaning of those Prophecies shall, through God's assistance, be explained in the following dissertation.

BOOKS CONTAINED IN THE LITTLE BOOK



THE MEANING OF THE PROPHECIES
AND THROUGH GOD'S ASSISTANCE

VIII.

REVELATION, Chap. x. Ver. ii.

*And he said unto me, thou must prophecy again
before (or rather, concerning, in) many
people, and nations, and tongues, and kings.*

I N our former dissertations, we have
endeavoured to explain the writings
of the prophets; and particularly
that celebrated vision which was
vouchsafed to St. John, while he was in the
isle that is called *Pátmos*; for the word of
God, and for the testimony of Jesus Christ.

The first visions which he saw were con-
tained in a book that was sealed, within and
without, with seven seals!—A book, that
no creature in heaven, or in earth, was
able so much as to look on!—*The lion only*
of

of the tribe of *Judah* was able to unloose the seals, and unfold the wonderful contents!

He therefore unloosed the seals in Order, and signified the Revelation to his Servant *John*. He added a Blessing to those who would read and hear the Words of this Prophecy: and this it is that encourages us to attempt an Explanation.

When the Vision of the seven Seals had been explained, by divers Symbols and Representations, all which were surprizingly exact and proper,—St. *John* was commanded to take and eat a little Book that was open.—He did so;—and he was then told, that *he must prophesy again before, or, as the Text should undoubtedly be rendered, concerning many People, and Nations, and Tongues, and Kings.*

The Book was offered to him, not sealed, but open:—Hereby was it signified that the Contents of it were not purposely concealed; and that a proper degree of Attention to the Visions of the former Book, would readily help him to understand the contents of *this*.

The knowledge of future Things is agreeable and pleasant.—Thus this Book was in the Mouth of St. *John* as sweet as Honey. But, when

when he came to know the Contents of it;—
 As soon as he had eaten it, *his Belly was bitten* (a).—The Miseries which he then foresaw, raised in him very sorrowful Reflections for the Book which *he* had now eaten, was like that which had been eaten by *Ezekiel* before: for *it was written, perhaps, as that was, within and without, and there was written therein, Lamentations, and mourning, and Woe* (b)!

We have already gone through the Visions of the *sealed Book*; and if we have happily explained their Meaning, as I trust we have, we shall have no great Reason to despair of success, when we come to the Book that was open.

The *seven Seals*, and the *seven Trumpets* contained, as we have seen, the History of the Church, from the Days of *Constantine*, to the Consummation of all Things!—And all those Things which were come to pass, were represented under *Images* and *Symbols*. To prevent therefore that Confusion which might have arose from a mixture of Images and Symbols; a *General Account of Events* was first deli-

(a) Rev. x. 10. (b) Ezek. ii. 10.

vered; and many interesting *particulars* were reserved for a more distinct relation.

It had been prophesied then, that, notwithstanding the persecutions which the Christian religion should meet with; — notwithstanding the scoffs and insults which should be offered to its founder, and his followers; — notwithstanding the degeneracy of Christians, which may become *so* general, that the church shall hardly be visible, and faith shall scarcely be found on the earth; — notwithstanding all this, it has been prophesied, on the other hand, that the *rest of Christ shall be glorious*; — that *all the ends of the world shall remember themselves, and be turned unto the Lord*; and *all the kingdoms of the nations shall worship before him* (c). — For, *the God of heaven shall set up a kingdom that shall never be destroyed* (d); — and *the kingdoms of the world shall become the kingdoms of God, and of his Christ, and he shall reign for ever and ever* (e)! — With a thousand other texts which might be produced.

(c) Isaiah xi. 10. and Psalm xxii. 27. (d) Dan. ii. 44.

(e) Rev. xi. 15.

These are some of the particulars which are contained in THE LITTLE BOOK.— It begins with an order to St. John, given him by an angel, who commanded him, saying *rise, and measure the Temple of God, and the altar, and them that worship therein (f)?*—He was to measure with *a reed*, like unto *a rod*: but, as St. John has no where given us the contents of the things which he measured, we must pass them by for the present, and proceed to consider the other instructions which are given by the angel. — *But the court, says he, which is without the temple; leave out, and measure it not: for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.*

As the Jewish month consisted of thirty days, these *forty and two months* are exactly equal to *a thousand, two hundred, and threescore days*; and these days are, in the Revelation, said to consist of **A TIME, and TIMES, and HALF A TIME (g).** — But this is the very language of Daniel; and expresses the

(f) Rev. xi. 1.

(g) Rev. xii. 6, 14.

time, during which THE LITTLE HORN was to make war with the saints, and to prevail against them (b).— These Prophecies then do most excellently explain each other; and leave no obscurity in that expression, or denomination of time, which is used both by the Prophet *Daniel*, and St. *John*.

Now, as the time which is here pointed out, has so singular and particular a denomination, *a Time, Times, and an Half*, we cannot think that it may be applied to different powers, or people. — Both prophets must have foretold the same event. — And from hence we may, with great certainty, conclude, that the people of THE LITTLE HORN are those Gentiles, who shall tread the holy City under foot, forty and two months. — And I am persuaded that that is the very time which our Saviour meant, when he said, that *Jerusalem should be troden down of the Gentiles till the times of the Gentiles be fulfilled* (i).

From hence too we see how impossible is to apply these prophecies to the now-def-

(b) Dan. vii. 21—25.

(i) St. Luke xxi. 24.

picable POPE OF ROME.——For can we think it possible, that HIS HOLINESS can ever make war with the saints in *Jerusalem*, and prevail against them!——He seems to have enough upon his hands, to maintain the *ill-gotten Power* which he has *usurped* in ITALY.——And can he then possibly extend his arms to *Jerusalem*!——He failed in his attempts, when he was in the meridian of his power:——And how unsuccessful has been each crusade!——And what then is it that *he* can attempt *now*!——I cannot but consider *his Holiness* as a *setting sun*, that has left the horizon to rise no more. ROME has lost her BULWARK;——her JESUITS are expelled.——We shall, probably, see THE WHORE stript naked; and God may give her to the burning flame. She has a great deal of blood to account for; and what then will be her fate, when God shall call her forth to judgment!——But, let us now return to the time, during which *Jerusalem* shall be trodden down of the Gentiles.

I have endeavoured, above, to point out the year, in which *the Time, Times, and a half*

*half, or the forty-two months, are to expire. — But though our calculations did there wonderfully accord with some known facts, and though the numbers made use of by Daniel were applied to the same events as St. John's Numbers were; yet I was there far from being fully persuaded, that Daniel's days are so many years; and I am less so persuaded now. — For certainly, if the treading down of Jerusalem, which is here foretold, has not yet happened, we can hardly suppose that forty and two months contain 1260 years. — For as that period is not yet begun, it will carry us by much too forward, and will make the duration of the world above 1000 years longer than has been commonly allowed. — Besides this, A TIME is so very uncommon a denomination, that we can hardly suppose that it includes, in different places, different portions of time. — Now the prophet Daniel, speaking of Nebuchadnezzar's punishment, tells him, that *he should be driven from men; that his dwelling should be with the beasts of the field; that they should make him eat grass as oxen; that they should wet him**

with the dew of heaven; and that this punishment should continue, till SEVEN TIMES should pass over him (k). — Now those SEVEN TIMES are said, by *Josephus* to be SEVEN YEARS (l). — And indeed it is impossible to extend A TIME, in this case, to 360 years. — A TIME then, in *Daniel's* manner of computing, is A YEAR; and A TIME, TIMES, and THE DIVIDING OF TIME, or, as St. *John* expresses it, and HALF A TIME, contain only *forty and two months*; — 1260 natural days; — or three years and a half.

Upon the whole then, it appears to be pretty certain, as we have observed above, that the people of THE LITTLE HORN are those Gentiles, who shall tread *Jerusalem* under foot *forty and two months*; and that those *forty and two months* are to be taken *strictly and literally*.

It seems too to be certain farther, that the desolation here foretold, will be brought upon

(k) Dan. iv. 23, 25, 32. (l) *Joseph. Ant. Jud. Lib. 10. cap. x. p. 458.*

the *Holy City*, that is, upon the *Jerusalem*, after the Jews have been released from *BABYLON*. — For it seems to be pretty certain, that the destruction of *BABYLON* will be prior to the rise of *THE LITTLE HORN*.

Some of the Jews may be startled at these sufferings, and be tempted to turn, like the dog to his vomit, or, as the sow that was washed, to her wallowing in the mire. — They may entertain the same sentiments as their forefathers did in the days of *Jeremiah*. — *We will certainly, said they, do whatsoever thing goeth forth out of our own mouth, to burn incense unto the Queen of Heaven, and to pour out our drink-offerings unto her, as we have done, we and our fathers, our kings, and our princes, in the cities of Judah, and in the streets of Jerusalem: for then we had plenty of victuals, and were well, and saw no evil! — But since we left off to burn incense to the Queen of Heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine (m).*

(m) Jerem. xl. 17, 18.

We shall see presently, that great numbers of the Jews will be protected in the wilderness ; —in a place which God will provide for them. And, that none of them may complain with reason, God, if I understand St. *John* rightly, will forewarn them of their tribulation, by his TWO WITNESSES, whom he will then send unto them. — For, thus he speak ;—

Καὶ δώσω τοῖς δυσὶ μάρτυσί με, καὶ προφητεύσουσιν ἡμέρας χιλίας τετρακοσίας ἐξήκοντα ΠΕΡΙΒΕΒΛΗΜΕΝΟΙ ΣΑΚΚΟΥΣ. Which, in our translation, runs thus :— *And I will give powers unto my two witnesses, and they shall prophecy a thousand two hundred and three-score days cloathed in sackcloth (n).*

This translation has given rise, I apprehend, to several considerable mistakes. The words περιβεβλημένοι σάκκος, here translated, *cloathed in sackcloth*, have all along been supposed to relate to *the two Prophets* : and *the thousand two hundred and threescore days*, have all along been supposed to denote *the duration* of their prophecy. — But these, as I hope to prove, are both mistakes. For, in the first place,

(n) Rev. xi. 3.

the word περιβεβλημένοι, it is certain, does not agree with τοῖς δυσὶ μάρτυσι; which it ought to do, if it concerned the *Prophets*. For, it is a constant and invariable rule, in the Greek language, that, whenever a *participle* is used for a *verb*, it ought to agree with the word it relates to, in *case* and *number*, just as an *adjective* does with its *substantive*.—And, I believe, I may venture to say, that a single instance cannot be produced to the contrary, out of either the *sacred* or *prophane classics* (o).

Since then περιβεβλημένοι neither does, nor can agree with μάρτυσι, it ought not to be referred to it.—It is not said then, that *the Prophets* shall be clothed with sackcloth, but *the participle*, as is common enough in the best

(o) From hence it appears, that they who contend for a material sacrifice in the *holy Eucharist*, are supported by an unanswerable argument, drawn from the very words of *Institution*. For, though it should be granted, that τὸ ἰχθυόμενον is the same as ὁ ἰχθυῖται, yet τὸ ἰχθυόμενον can never agree with ἡμῶν, the *nominative* with the *dative*; but must be referred to τὸ ποτήριον (St. Luke xxii. 20). For, if *the cup*, that is, by an easy figure, *the wine* in the cup, *was shed* for the remission of our sins, no farther argument, no clearer proof, for a material sacrifice in the *Holy Eucharist*, can be required. And hence may be deduced an argument, in support of the *true and proper Divinity* of the ever-blessed Son of the Father; to the utter confusion of all modern heretics and blasphemers. For, from hence it will appear that HE was the propitiation for our sins. And no one could make such satisfaction, but HE who was truly GOD.

writers,

writers, is here used for the *imperative mood* (p) and so is an exhortation or admonition to the world, — *Be ye clothed with sackcloth!* —

And as to the *time* here mentioned, that does not regard *the duration* of their prophecy, but it regards the *subject matter* of it. — So that if we consider the text, with its connection with the context, we shall presently see its meaning for the texts will mutually explain each other.

It had been said then that *the holy city should be troden under foot of the Gentiles forty and two months.* — If any one should demand here *when then shall these things be!* — No direct answer is given to the question, but it is intimated that the time should be pointed out hereafter. For thus, as I am fully persuaded, should the sacred original be translated. — *But I will give power unto my two witnesses, and they shall foretell the thousand two hundred and threescore days, saying, Be ye clothed with sackcloth.* —

They shall foretell the appearance of ANTI-CHRIST; — of HIM who shall place THE

(p) There are several instances of this in Rom. xii. See also the excellent Mr. Blackwall. *Sac. Clasi.* p. 97, 98. Vol. I. and p. 19. Vol II.

ABOMINATION OF DESOLATION, spoken of by *Daniel* the prophet.—When **THAT** shall be seen standing where it ought not, that is, in the holy place, then shall be great tribulation, such as was not from the beginning of the world to that time, no nor ever shall be.—In this amazing tribulation, the elect themselves will be involved: for, for their sakes those days shall be shortened.—Never, sure, can exhortations to repentance be more needful,—never, sure, can assurances of future peace be more necessary, than in such a time of trouble!

It will be the business then of the two witnesses, to warn the world of its approach;—to call upon all men to repent in sackcloth;—to assure the elect that its duration shall be but short;—and to comfort them with the certainty of the glory that shall follow!—And this they will they certainly do, For, immediately after that tribulation the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of

of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect, from the four winds, from one end of heaven to the other (r)!

We have thus discovered then, I trust, the business of the two witnesses. — They shall preach, saying, be ye clothed with sackcloth; — repent ye, for the time of the restitution of all things which God hath spoken of by the mouth of all his holy prophets since the world began, is now at hand! — The times of refreshing are now coming from the presence of the Lord! — For he will soon send Jesus Christ, who before was preached unto you! — Repent ye, therefore, and be converted, that your sins may be blotted out (s)! — That is, those witnesses will be the harbingers of Christ's second coming; and it will be their business to prepare the way of the Lord, to make his paths straight. And so will be similar to that of the harbinger of his first coming, the great and noble baptist; who said, repent ye, for the kingdom of heaven is at hand (t)!

(r) See St. Matt. xxiv. 15—31. St. Mark xiii. 14—27. Compare Zeck. xii. 9—11. (s) Acts iii. 19—21. (t) St. Matth. iii. 1, 2.

Which

Which is similar to what our Saviour said, *the time is fulfilled, and the kingdom of heaven is at hand: repent ye, and believe the gospel (u).—*This then will be the business of those *two witnesses, or prophets.*—Let us next make some enquiry after their persons.

Some writers have given to *those witnesses* the name of *Protestants*. And much pains have been taken to shew, that ROME never so totally prevailed at any time, since her first usurpation; but, in some place or other, she has ever been opposed; and some men have *Witnessed* against her.—This indeed is very true; and it serves very well effectually to check her insolence, when she pretends to have been *always*, or, indeed, at *any time*, to have been the *Catholic and universal church*.

But the misfortune, in the present case, is, that, according to the Prophecies, THE LITTLE HORN was to *practise and prosper (v); was to do according to its will;—was to prosper till THE INDIGNATION be accomplished (w); — was to make war with the saints, and*

(*) St. Mark i. 14, 15. (v) Dan. viii. 12. (w) Dan. xi. 36. N. B. If *the king*, here prophesied of, is not THE LITTLE HORN, yet it is plain that *he* will be contemporary with it; for *both* continue till the end of the world.

to prevail against them! until the ancient of days came, and judgment was given to the saints of the most high; and the time came that the saints possessed the kingdom (x).

Now according to the account itself, now under consideration, ROME has hitherto never totally prevailed; nor is it at all *probable*, — one may almost venture to say, that it is not now *possible*, that SHE should ever totally prevail.——Neither therefore can ROME be THE LITTLE HORN; nor can those who have *protested against her*, be THOSE WITNESSES, to whom, as St. *John* assures us, such prodigious power will be given.

As to the people who are now spoken of under the names of ALBIGENSES, or WALDENSES, we neither are, nor can be, perfectly acquainted with *their tenets*.——Their friends were *partial*, as their enemies were *unjust*.——They were not originally *one people*.——Divers sects arose at that time, professing many different tenets. There were the *Cathari*, the *Paterines*, the *Petrobrusians*, the *Lyonists*, the *Albigenses*, the *Waldenses*, and a great many more;

(x) Dan. vii. 21, 22, &c.

so that it would tire even *Fabius* but to mention them.

Mr. *Mede*, who was favourable enough to the *Waldenses*, ingenuously confesses, that he did not believe they were free from every kind of error (y).—It seems indeed to be incontestable, that some of the sects which arose in the twelfth century, and are now included under the general name of *Waldenses*, were infected with the monstrous principles of the *Manichees*. And I cannot therefore believe, that *they* were the witnesses who are here celebrated by St. *John* (z).

I am rather inclined to believe, with some of the ancient fathers, that the two *Witnesses* are those two prophets who have not, as yet, undergone that punishment to which all mankind are liable, and, which the Apostle assures us, is death; ——— and these are *Enoch* and *Elias*.

As to *Irenæus*, he only says, that the presbyters, who were the disciples of the apostles, affirmed, that they who were translated, (he is speaking of *Enoch* and *Elias*,) were translated

(y) *Mede's works*, p. 722. (z) The reader, if he pleases, may consult Abp. *Usser*, de *Succesſis et Stat. Ecc. Lib. 6.*—*Albert. de Euch. Lib. 3. p. 964. ad finem.* And *Wall*, of infant baptism, part II. Chap. 7.

to Paradise, and were to remain there 'till the consummation, predestinated to Immortality.

(a). ——— The words do, in themselves, prove very little to our purpose. But when we come to consider that *Irenæus* believed, that *Elias* has still that mortal body, with which he was translated; ——— that this mortal must put on immortality, as the Apostle teaches;

(b). ——— and that we must arrive at immortality through the grave and gate of death;

——— it is plain that *Irenæus* did not consider *Elias* as immortal at present; ——— that he expected his return again to our earth, to be qualified for immortality by death, as other mortals are.

Tertullian is clear and express enough. ——— *translatus est Enoch et Helias, nec Mors eorum reperta est, dilata scilicet. Ceterum morituri reservantur, ut ANTICHRISTUM sanguine suo extinguant.* ——— *Enoch and Helias*, says he, *were translated, their death was never known, for it was put off. But they are reserv-*

(a) *Irenæi Oper. Lib. 5. Cap. 5. p. 405* (b.) *1 Cor. xv. 53*

ed for death; — they will extinguish ANTI-CHRIST by their blood. (c).

Now whether *Tertullian* here acted the part of a commentator, or whether he here recited any tradition which the Church of his time had received, it is certain, that he here alludes to the prophecy of THE TWO WITNESSES, now under consideration. And it will be no easy matter to shew that his notions, in this case, were wrong.

But the best account which we shall find among the ancients, concerning the return of *Elias*, we shall meet with in *Justin Martyr*, in his dialogue with *Trypho* (d). And, as the passage

A a sage

(c) *Tertull. de Anim. Cap. 50. p. 359. Vide etiam, Lib. de Resur. Carn. Cap. 58. p. 424. Et de Anim. Cap. 35. p. 354. 355.* Where we may observe, that *Malachi* iv. 5. is quoted according to the *Septuagint*. *Et ecce mittam vobis Heliam Thes-*

(d) From hence, as from an hundred other passages, in the *Ante-nicene Fathers*, it is certain, that the true and proper Divinity of our blessed Redeemer, was not first asserted in the grand council of *Nice*. — Notwithstanding, we have reason to believe, from some late publications, that some modern *Arians* and *Socinians*, are of *Trypho's* opinion; and, if they had courage enough, would cry out, as he did, concerning this, not only important, but essential doctrine. Οἱ ὡς παράδοξον δοκεῖ μοι εἶναι, ἀλλὰ καὶ μωρὸν. This seems to be, not only a paradox, but even foolish! — As these learned gentlemen

sage is full of good and strong reasoning, on the part of the *holy Martyr*, I shall here give my reader the following Translation of it.

The holy martyr then, having affirmed that Christ is the Son of God, and God; he very freely declares, that some few Christians owned, that *Jesus was the Christ*, but then they affirmed that he was a man begotten of man; — but with these, says the holy martyr, I do not consent. — Upon this, *Trypho* takes occasion to observe, “ That they who
 “ asserted that Jesus was made a man, that he
 “ was anointed by election, and made Christ;
 “ they, says he, seem to me to speak more
 “ credible things than those of you who say
 “ as you do. For all of us, continues he,
 “ are persuaded that *The Christ* shall be a

gentlemen are thus found in the company of some antient heretics, and the most excellent *Trypho*, I cannot but congratulate them upon obtaining the honour they have sought for. And I doubt not but they will readily subscribe to the opinion of the same *Trypho*. — But *Christ*, says he, if indeed he is yet born, and is any where, is wholly unknown: for neither can he know himself, nor has he any power, till *Elias* shall come, and anoint him, and make him manifest to all men. (*Just. Martyr. Dial. cum Tryph. p. 226.*) — What noble and useful truths may be learnt from free and candid disquisitions!

“ *Man*

" *Man, and of Men, and that Elias shall come*
 " *to anoint him. Now if this man (Jesus)*
 " *be The Christ, we ought certainly to know*
 " *that he is a Man, sprung from men. But*
 " *since Elias is not yet come, I cannot believe*
 " *that this man is The Christ: Here again, says*
 " *Justin, I demanded of him, doth not the*
 " *word of God declare by Malacbi, that Elias*
 " *shall come before the great and terrible*
 " *day of the Lord? — To which he an-*
 " *swered,— Most certainly! — If therefore,*
 " *said I, the word of God obliges you to*
 " *own, that Christ shall appear twice; —*
 " *once, when he shall be subject to sufferings,*
 " *be dishonoured and despised; — and a*
 " *second time, when he shall appear in Glory,*
 " *and as the judge of all men; — (and, that*
 " *this is really the case, I have shewn by*
 " *many arguments;) — then, must we not*
 " *understand the word of God, as foretelling*
 " *that Elias shall be the forerunner of that*
 " *great and terrible day, that is, of his second*
 " *coming? — Certainly! Replied Trypho.— Why*
 " *then, said I, our Lord hath declared that*

" this shall come to pass, when he said, *Elias*
 " *shall first come.* Now this, we know will
 " come to pass, when our Lord *Jesus Christ*
 " shall come in glory from heaven. The pro-
 " claimer even of his first appearance, the
 " spirit of God, which was in *Elias*, has gone
 " before him, in *John*, a prophet of your
 " own nation, after whom no prophet hath
 " appeared among you. He, standing at the
 " river Jordan, cried out, and said;— *I in-*
 " *deed baptize you with water unto repen-*
 " *tance; but there cometh one mightier than*
 " *I, whose shoes I am not worthy to bear. He*
 " *shall baptize you with the Holy Ghost, and*
 " *with fire; whose fan is in his hand; and he*
 " *will thoroughly purge his floor, and will ga-*
 " *ther the wheat into his garner: but the chaff*
 " *he will burn with unquenchable fire (e).*"

From hence then it appears, that our vene-
 rable martyr, like as *Tertullian* did, expected
 the future appearance of *Elias*. And if *Enoch*
 and *Elias* are to visit us once more, we can

(e) *Justin. Martyr. Dial. cum Tryph.* p. 267, 268.

hardly doubt whether *they* are THE TWO WITNESSES who shall be slain by THE LITTLE HORN. — And yet we have to observe further, that, whatever was the case of *Enoch*, *Elijah*, we are sure, lived under a wicked and idolatrous prince ; — at a time when there was an almost total apostacy from the true God ; — and we know too, that he turned the hearts of the people back again. — All this might be typical of what is yet to come. It may be the business of *Elijah*, when he shall come again, to reclaim his countrymen from IDOLATRY, of which, as we have seen, they will be guilty in THE LATTER DAYS ; — to turn their hearts to HIM whom their fathers pierced ; — and so to restore all things.

It is farther remarkable, that *the two witnesses*, in St. *John*, have power to shut heaven that it rain not in the days of their prophecy (*f*). That is, as I conceive, during the time of trouble which they shall foretell ; and which

(*f*) Rev. xi. 6.

is to last *forty and two months, or three years and six months*. Now we are told of *Elijah*, that *he prayed earnestly that it might not rain: and it rained not on the earth by the space of three years and six months (g)*.

There is something striking too in the manner in which those witnesses shall be bodily conveyed to heaven.—*They shall stand upon their feet; shall ascend up to heaven in a cloud;—and their enemies shall behold them (h)!* — And is not this very similar to the first ascension of *Elijah*!

It is farther remarkable, that *when those witnesses shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them (i)*.——Now this beast, which ascendeth out of *the bottomless pit*, must certainly be that very beast which we saw when the *fifth trumpet* sounded: for the head of that beast was *the angel of the bottomless pit (k)*. — And hence it is plain, that that

(g) St. James v. 17. St. Luke iv. 25. 1 Kings xvii. 1.
 (h) Rev. xi. 11, 12. (i) Rev. xi. 7. (k) Rev. ix. 1, 2, 11.

beast shall prosper and prevail, during the *fifth and sixth trumpets*. For, the *three last trumpets* are trumpets of *woe*! But the *first woe* was past under the *fifth trumpet* (l); and the *second woe* was past when the *witnesses ascended up to heaven* (m); and that therefore will happen under the *sixth trumpet*.

Another circumstance to be taken notice of, is, *the place where those witnesses shall be slain*. It shall be ἐν τῇ πλατείᾳ πόλεως τῆς μισαλλῆς. Χώρας is understood. And so the meaning is, not *in the street*, but *in an open place* belonging to the great city, whether it be *within or without* its walls, *where also our Lord was crucified* (n). — And tho' our Lord was crucified in a *Roman province*, yet I cannot believe that the word, *where*, can be extended to *any place* that we shall choose to fix upon within the *Roman empire*; but am perswaded that we are thereby confined to *that very place*, where our Lord was *actually crucified*. — And we have to observe farther, that if any other place than *Jerusalem* is fixed upon, it will be necessary to

(l) Rev. ix. 12.

(m) xi. 12—14.

(n) Rev. i. 8.

prove,

prove, that *that place* is *spiritually*, that is, by the spirit which inspired the prophets, called SODOM, as it is certain *Jerusalem* was (o).

We have to observe farther, that if the *forty and two months*, or 1260 days, are to be taken *literally*, as I verily believe they are, then the *three days and an half*, during which the dead bodies of the witnesses are to lay unburied, must be taken *literally* also. And then, perhaps, it may be thought, that a sufficient portion of time is not allowed for their enemies to *do that*, which yet the Prophet says they *shall do*. — He tells us then, that *they that dwell upon the earth, shall rejoice over them, and make merry, and shall send gifts one to another; because these two Prophets tormented them that dwell on the earth* (p). That is, as appears from the preceeding verse, *they of the people, and kindreds, and tongues, and nations, shall send gifts one to another*. — But why should not they of *the people, and kindreds, and tongues, and nations*, be at that time dwelling at *Jerusalem*, as they were here-

(o) From several instances which might be produced, we may select the following: *Deut.* xxxiii. 32. *Isaiab* i. 10. *Jerem.* xxiii. 14. *Lam.* iv. 6.

(p) *Rev.* xi. 10.

tofore at *Babylon* ?—— And there, we find, a commandment for worshipping the golden image, was given to people, nations, and languages (q).—— If then the people, nations, and languages, or, according to St. *John*, the people, and kindreds, and tongues, and nations, shall at that time be dwelling at *Jerusalem*, I cannot but conceive, that, in three days and an half, they will have time enough to make merry, to send gifts to one another, as tokens of their excessive joy for the death of those Prophets who had power to smite the earth with plagues as often as they would !

—— But their joy will be short-lived ! —— It will be the pleasantry of but a few hours : It shall pass away as a morning cloud, and as the early dew !

For, after three days and an half the two Prophets shall hear a great voice from heaven, saying unto them, — *Come up hither !* —— Thus shall they ascend up to heaven in a cloud ; and their enemies shall behold them ! At the same time there shall be a great earthquake, and the tenth part of the city, shall fall ; and there shall be slain of men seven thousand ! But

(q) Dan. iii. 4 and 7.

the remnant shall be affrighted, and give glory to the God of heaven (r) !

Now, when I contemplate the adorable attributes of our God ; and am assured, by the Scriptures, that he is more willing to *save* than to *destroy* ; — that he doth not willingly grieve nor afflict the children of men ; — but is ever more pleased with making alive, than with bringing down to the grave ; — I cannot but believe, that they who shall be affrighted at his judgments, and, in consequence thereof, give glory to the God of heaven, shall meet with a gracious pardon, through the merits of our Great Redeemer, and be received into mansions of eternal glory. — Some then, and even many of that city which shall be thus shaken, shall be saved. And how then can *that* city be BABYLON ! — For the destruction of BABYLON, as appears from *all* the prophecies against her, shall be *universal*.

We may now then go on to consider the mystery of the woman that brought forth the man-child ; and of the dragon who stood ready to devour it.

(r) Rev. xi. 12, 13.

And there appeared, says St. John, a great wonder in heaven, a woman clothed with THE SUN, and THE MOON under her feet, and upon her head a crown of TWELVE STARS. And she being with child, cried, travailing in birth, and pained to be delivered (1).

THE WOMAN, as we shall prove presently, is an emblem of THE JEWISH CHURCH and STATE. — THE SUN, we know, is an emblem of OUR SAVIOUR, and HIS GOSPEL. — Whereas then we here see THE JEWISH CHURCH clothed with THE SUN, this shews what protection she shall meet with, and to what a pitch of glory she shall arrive, if she will only be obedient. — The Jewish feasts, we know, were all regulated by THE MOON; SHE may therefore be here an emblem of THE JEWISH LAW. And, whereas the seed of Abraham have hitherto been so zealous of that law, that they have given it the pre-eminence above Christianity, which they have scornfully trampled under their feet; — so now they see their error; — they now know, that the law was only a

(1) Rev. xii. 1.

school-master to bring them unto Christ (t);—
 and hence we see the reason why the woman
 is represented, as having *the moon under her*
feet.—And as the church is built upon the
 foundation of the Apostles and Prophets, Jesus
 Christ himself being the chief corner-stone,
 so the **TWELVE APOSTLES** are here re-
 presented by **THE TWELVE STARS.**—
 And as she wears them upon her head, in the
 form of **A CROWN**, this shews the high
 estimation in which *the Christian religion* will
 be then held; and how glorious it will then
 be.

THE WOMAN *was with child, and cried!*
she was travailing in birth, and pained to be
delivered! — She now saw the vanity of
IDOLS! *and laboured to bring forth the*
peaceable fruits of righteousness! — And
this seems to be what Isaiah had prophesied
of long before. — Before she travailed she
brought forth; — before her pain came she
was delivered! — Who hath heard such a thing!
— Who hath seen such things! — Shall the
earth be made to bring forth in one day! or

(t) Gal. 3. 24.

shall a nation be born at once! For as soon as Zion travailed she brought forth her children (u).

We meet with a similar prophecy in *Jeremiab.* — Ask ye now, and see whether a man doth travail with child! — Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness! — Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it. For it shall come to pass in that day, saith the Lord of Hosts, that I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall serve themselves of him NO MORE (v)! — With much more to the same purpose.

And if we would know where Zion shall be delivered, the Prophet *Micah* will inform us; — it shall be at BABYLON. — For thus he speaks: — Pangs have taken thee as a woman in travail. Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for now shalt thou go forth out of the city, and thou shalt dwell in the

(u) *Isaiah* lxvi. 7, 8.

(v) *Jerem.* xxx. 6—8.

field, and thou shalt go even to BABYLON: THERE shalt thou be delivered; THERE the Lord shall redeem thee from the hand of thine enemies (w). — It deserves to be considered, that the Prophet is expressly speaking of THE LAST DAYS. — It shall come to pass, he says, in THE LAST DAYS (x.)

And to this, it should seem, our Saviour's words have respect, when he said, there shall be famine and pestilences, and earthquakes in divers places! — All these are the beginning of sorrows (y)! — For the word, ὠδίνων, here translated sorrows, does properly signify the pangs of a woman in child-birth. And so, as I think, this prophecy is best explained by those which I have just now produced.

No wonder if Satan should at that time, and upon such an occasion, exert the utmost of his power! — Accordingly there appeared another wonder in Heaven, and behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his head! And he stood before the woman which was ready to be delivered, to devour her child as soon as it was born (z). — That

(w) Micah iv. 9, 10. (x) Micah iv. 1. Compare Isaiah ii. 2—4 (y) St. Matt. xxiv, 7, 8. St. Mark xiii. 8, 9. (z) Rev. xii. 3.

is; as I conceive, the power who shall lead *the Jews* into captivity, will, at the very latter end of it, or, perhaps, when they are just escaped, attempt their utter extirpation,—instigated thereto by the malice and envy of the devil.

Something of this kind was heretofore attempted by *the Egyptians*: And a noble prophet has assured us, that *it shall be to Israel*, in the latter days, *like as it was to him in the day that he came up out of the land of Egypt (a)*.

That THE JEWS are indeed here represented by a WOMAN in travail, appears pretty plainly from the following verse.—Thus it stands in the sacred original.

Καὶ ἔτεκεν υἱὸν ἄρρενα, ὃς μέλλει ποιμαίνειν πάντα τὰ ἔθνη ἐν ῥάβδῳ σιδηρᾷ. καὶ ἡρπάσθη τὸ τέκνον αὐτῆς πρὸς τὸν θεὸν καὶ τὸν θρόνον αὐτῆς.

Which words ought, I think, to be read in a parenthesis, and to be translated thus:

(Now she had brought forth a man-child, who shall rule all nations with a rod of iron. And her child had been taken up to God, even to his throne) (b).

(a) Isaiah xi. 16.

(b) Rev. xii. 5.

Accord-

According to the royal Psalmist, the holy child *Jesus*, our blessed Saviour, is to rule all nations with a rod of iron, and to break them in pieces like a potter's vessel (c). And we know very well, from the Scriptures, that HE was taken up into Heaven, and now sitteth at the right hand of God on high.—And we know farther, that HE was born of A JEWISH VIRGIN.—And therefore we have the strongest reason in the world to believe that SHE, THE WOMAN who now pained to be delivered, emblematically represented THAT NATION, that is THE JEWS;—of A VIRGIN of which nation, JESUS CHRIST, here emphatically called υἱὸν ἀρρενεῶς, was born.

This woman then, that is, THE JEWS, fled into the wilderness, where she hath a place prepared of God, that they should feed her there, a thousand two hundred and threescore days (d).—This support excites the devil's envy;—the envy of that evil spirit, whose malice knows no bounds, nor is his rage easily restrained!—He is now represented as proceeding to open violence, and as attacking those guards which

(c) Psalm. ii. 9.

(d) Rev. xii. 6.

were appointed for the woman's defence.—
There was war in heaven! — MICHAEL
 and his angels fought against THE DRAGON;
 and THE DRAGON fought and his angels!
*But they prevailed not, neither was their place
 found any more in heaven!* For THE GREAT
 DRAGON was cast out, THAT OLD SER-
 PENT called THE DEVIL and SATAN,
 which deceiveth the whole world: He was cast
 out into the earth, and his angels were cast out
 with him (e).

This defeat of SATAN naturally produced
 songs of triumph. — *Now is come salvation
 and strength, and the kingdom of our God, and
 the power of his Christ (f)!* — From hence-
 forth the devil hath but a short time (g)! —
 Irenæus has observed, from Justin Martyr,
 that before the Advent of our Lord, Satan, not
 knowing 'till then his condemnation, never dared
 to blaspheme God (b). — And how then will
 he, (and his agents, instigated by him,) rage

(e) Rev. xii. 7—9. (f) Rev. xii. 10. (g) Rev. xii. 12.

(b) Irenæi oper. adv. Hæres. Lib. 5. Cap. 26. p. 441.
 The book of Justin's here quoted by Irenæus, has been long since
 lost. Dr. Grabe imagines that it was his book against Marcion.
 Epiphanius and Œcumenius were of the same opinion.

and blaspheme, when he knoweth, as he will and must know, *that he bath but a short time!* — He knows it, and he rages!

For no sooner did *the Dragon* perceive that he was cast unto the earth, than he persecuted the woman who had brought forth the man-child. *And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood (i).*

Waters are emblematical of *armies*; and these shall be sent forth to destroy *the woman* who had just been delivered from *bondage*. But they shall not be suffered to succeed! — For, like as the army of *Pharaoh*, when pursuing after the children of *Israel*, were all drowned in the Red-sea; — so the army now sent against *the woman*, to overtake and to destroy her, shall be utterly consumed.

(i) Rev. xii. 13, and 15. The fourteenth verse, should, I think, be read in a parenthesis, and the comma, after *αἰρῆς*, should, I am persuaded, be placed after *ἑρπύλλης*; for *ὅπου* and *ἐκεῖ*, *where* and *there*, seem to stand but awkwardly together in the same sentence, and, in the last sentence, the ellipsis is supplied by *ἑρπύλλης*. — The text will then stand thus (*Now to the woman (ἡδὲ δεινὰ) had been given two wings of a great eagle that she should fly into the wilderness to her place where she is nourished; — there she is nourished for a time and times, and half a time, from the face of the serpent.*)

For

For the earth shall help the woman; and the earth shall open her mouth, and swallow up the flood which the dragon cast out of his mouth (k).

—The army shall be destroyed by the particular interposition of Providence. —And this, I am persuaded, is that battle which is spoken of by *Zechariah*. —Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle (l).

But though THE DRAGON failed in this attempt, it did not abate, it served rather to inflame his rage. *For the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.* —And this, I suppose, will be that war, in which he will prevail against the Saints, and will overcome them; —that war, at the end of which the two witnesses shall be slain. —But their resurrection will be the dragon's ruin.

To this prophecy of St. *John's*, that of *Daniel*, perhaps, is parallel. —He shall enter also into the glorious land; —but tidings

(k) Rev. xii. 16.

(l) Zech. xiv. 3.

out of the East and out of the North shall trouble him: therefore he shall go forth with great fury to destroy, to utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him. And at that time shall MICHAEL stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book (m). — And here then we shall put an end to, this Dissertation: in our next we shall meet, as I think, with *the fourth beast in Daniel*; and, in that enquiry, do Thou, Great God, assist us!

(m) Dan. xi. 41 — 45, and xii. 1.



IX.

REVELATION, Chap. xiii. Ver. i.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of Blasphemy.

THE learned world has long been of opinion that the four monarchies which Daniel saw represented by four beasts, were the Assyrian, the Persian, the Græcian, and the Roman kingdoms.—I cannot subscribe to this opinion:—There are many, and those, I think, unanswerable arguments against it. It would carry me beyond the limits I have prescribed myself was I to mention them all. Let it suffice to mention a few out of many.

Whoever reads the book of *Daniel* will easily be convinced that the four kingdoms represented by *Nebuchadnezzar's Image*, and by *Daniel's four beasts*, were four successive kingdoms. — Kingdoms, that were to arise one after the other. — But the four kingdoms, here pitched upon, subsisted together at one and the same time.

It is generally believed, though it cannot be certainly proved, that the *Persian* kingdom was founded by *Elam* the son of *Sbem*. — It is certain, however, that *Persia* was subdued by the *Babylonians*; and that *Cyrus* was not the founder of the *Persian* kingdom, but the restorer of its glory.

The *Macedonian* kingdom was founded by *Caranus*, in the year of the world 3137 (a). — And about sixty years after *Rome* itself, the capital of the last of those four monarchies, was built. Whereas *Babylon* itself was not taken 'till the year of the world 3392. — And how then can those monarchies be successive, the one to the other? Here was no

(a) Vide *Iustin. Lib. 7. et Eusebii Chron.*

new kingdom founded after the dissolution of an *old one*;—but a kingdom which had been long established, destroyed another, and thereby enlarged its dominion. And that, I think, was not the thing foretold.

Besides this, the *fourth monarchy* was to last 'till the Son of man came in the clouds of Heaven (b). But the *Roman* kingdom has been totally destroyed above 300 years; and the signs of Christ's coming have not yet been seen; and we have great reason to believe, that they will not be seen, 'till several centuries more are past.

We have to observe farther, and that from the prophecy itself, that the *second monarchy* was to be inferior to the *first* (c).—But who will pretend to say, that the *Persian* kingdom, in the reign of *Cyrus*, was at all inferior to the *Babylonian* kingdom, which he conquered.

We may observe, in the last place, that if *Babylon* be the capital of *St. John's* beast, which can scarce, I think, be doubted;—if the beast which he saw be the *fourth* beast in *Daniel*;—and that it is cannot, I think, be doubted;—and if the *Babylon* against which *St. John* pro-

(b) Dan. vii. 13.

(c) Dan. ii. 39.

phesies, be *that very Babylon*, against which *Isaiah*, *Jeremiah*, and others have prophesied; as, I flatter myself, I shall fully prove hereafter;—then it will be certain, that *the Great Babylon* of *St. John* cannot be *Rome*; for the prophets *Isaiah* and *Jeremiah* have expressly said, that *the Babylon* against which they prophesied, shall be situated in CHALDEA (*d*)—And from hence it will be demonstrably certain, that the *Roman* kingdom cannot be the *fourth monarchy*.

If then the inquisitive reader should here demand an account of *the four monarchies*, he must know, that I apprehend no *full* account can yet be given. *Three* of them, however, may, I think, be pointed out; and they are these:—THE ASSYRIAN, which was destroyed, according to *Usher*, in the year of the world, 3466 (*e*). THE PARTHIAN, founded, according to *Usher*, in the year of the world, 3754 (*f*).—And THE MOHAMMEDAN, founded, as is well known,

(*d*) *Isaiah* xiii. 19. xlvii. 1. *Jerem.* lv. 10 and 25. li. 4 and 24. (*e*) *Usher Annal.* p. 8. (*f*) *Idem.* p. 272. *Justin.* Lib. 41.

in the year of our Lord, 622.—The *fourth* kingdom is expected still.

This kingdom is to be *diverse* from all that were before it. *It will, according to Daniel, be dreadful and terrible, and strong exceedingly; —it is represented as having great iron teeth; —as devouring and breaking in pieces, and stamping the residue with its feet; and it had ten horns (g).*

Now the *beast* which St. John saw rising up out of the sea, he saw under the combined resemblances of the *three first beasts* in Daniel.

—For the *beast* which he saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority (b).—And from hence we may infer, that the *fourth beast* will have all the strength and power of the other three united in him.

St. John observes that the *beast* had seven heads, and ten horns.—The circumstances of the seven heads is omitted in Daniel; and we

(g) Dan. vii. 7 and 19.

(b) Rev. xiii. 2. Compare Dan. vii. 4—6.

learn,

learn, from the *seventeenth* chapter, that the *seven heads* are *seven mountains*. And the *seven mountains* are *seven kings* (i).—The mountains do not here mean *real mountains*; but, as the prophecy itself assures us, the mountains are emblems of *Kings*;—as they are also in other places.

Our English translation is certainly faulty in this place. It runs thus:—*The seven heads are seven mountains, on which the woman sitteth.*—And hence some have thought, that the very city, which is here represented by the woman, is described, as built upon *seven hills*, which therefore they will have to be the city of *Rome*.—But the mountains do not here mean *seven hills*, or *mountains*, on which a city is built;—but, the *seven heads* are *seven mountains*; and the *seven mountains* are emblems of *seven kings*.—For what says the sacred original?—Thus it runs :

Αἱ ἐπ' αὐτὰ κεφαλαί, ὅρη εἰσὶν ἐπ' αὐτὰ, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. Καὶ βασιλεῖς ἐπ' αὐτὰ εἰσιν. Which ought to be translated thus;

(i) Rev. xvii. 9 and 10.

The seven heads, whereas (k) the woman sitteth upon them, are seven mountains: And they are seven kings.——And this, I think, is so plain, that it needs no farther comment.

The prophet goes on to tell us, that he saw one of his heads, as it were wounded unto death; that the deadly wound was healed: and that all the world wondered after the beast: That they worshipped the dragon which gave power unto the beast: and that they worshipped the beast, saying, Who is like unto the beast? Who is able to make war with him (l)!

The fourth beast, or kingdom, as I collect from this prophecy, will be governed by seven successive kings; and the metropolis of most of them will be a city called BABYLON (m), in the Land of CHALDEA.——Now, in the days of one of those kings, such a wound shall be given by a sword, that the kingdom shall seem to be destroyed.——Let us see if we can discover which of those heads or kings shall be so wounded.

(k) *ōwa* signifies *whereas* in some other places of Scripture.
See 2 Pet. ii. 11. and 1 Cor. iii. 8. (l) Rev. xiii. 3, 4.
See Mr. Mede, p. 423. (m) N. B. Seleucia was sometimes called Babylon.

When

When the Angel was shewing to *St. John* the mystery of *the woman*, and of the *beast* that carried her, he said, *the seven beads are seven kings.*——Five are fallen, and one is, and the other is not yet come (*n*).——Five, says he, are fallen. — They who apply this prophecy to the commonwealth of Rome, appeal to *Tacitus* for the truth of this assertion. But *Tacitus*, I apprehend, is flatly against them, for, in the very beginning of his history, he reckons up *six* different forms of government that had obtained in *Rome*;——all which were certainly abolished, long before *St. John* wrote the book of the *Revelation*.——He reckons them up thus. 1 *Kings*. 2. *Consuls*. 3. *The Decemvirate*. 4. *Dictators*. 5. *Military Tribunes with Consular Authority*. 6. *The Triumvirate*. (*o*).——He might have added one or two more. For there was an *anarchy* for five years together; ab Anno U. C. 379 ad annum U. C. 384 (*p*); when the *Military Tribunes* again assumed their power. The truth is, our excellent historian was not minutely recounting the various forms of government that had obtained at *Rome*: so that had he men-

(*n*) Rev. xvii. 7—10.

(*o*) *Tacit. Annal.* Lib. 1. p. 1.

(*p*) *Liv. Hist.* Lib. 6. cap. 35.

tioned *only five* that had fallen, from the foundation of *Rome* to the days of *St. John*, it would have signified nothing; for other changes might have been added from other authentic histories. — We may observe farther, that *Roma* was without magistrates anno U. C. 369; as we are assured by the famous *Pliny* (q). — To these we may add the frequent creation of new magistracies, which certainly deserve some notice, as well as the *Decemvirate*, which, as *Tacitus*, in the place above quoted, assures us, continued *only two years*.

But if this prophecy cannot be applied to *Rome*, it cannot be applied to any power that was contemporary with *St. John*. It follows therefore that *St. John* was here speaking of the *future fall* of five kings. —

As therefore *five were fallen, and one was*, when THE WHORE, GREAT BABYLON, was judged; it should seem that the *sixth king* was he who received the deadly wound with the sword. — And thus, according to *Daniel*, the fourth kingdom will be partly strong, and partly broken (r).

(q) *Plin. Hist. Nat.* Lib. 16. *Vide etiam Liv.* Lib. 6. cap. 5.

(r) *Dan.* ii. 42.

When

When the deadly wound shall be healed, the beast under his seventh and last head, shall have a mouth given to him, speaking great things, and blasphemies; and power shall be given unto him to continue (says our translation, but in the sacred original it is, *πόλεμον ποιῆσαι*, to make war) forty and two months (s.)

Now when we consider that the Beast, thus restored, shall open his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven:—That it shall be given to them to make war with the saints, and to overcome them; (all which is agreeable to the Prophecy of Daniel) (t)—When we consider that power shall be given to him over all kindreds, and tongues, and nations:—That all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world: (u)—That we are elsewhere told, that he shall ascend out of the bottomless pit, and go into perdition (v).—If we compare this with some other passages (w);—we shall soon be con-

(s) Rev. xiii. 5. (t) Dan. vii. 25. (u) Rev. xiii. 6—8.
(v) Rev. xviii. 8. (w) Rev. ix. 1, 2 and 13, Rev. xii. 14—17.

vinced that one and the same war is prophesied of; and that the *seventh head* of the beast will be contemporary with ANTICHRIST.

The *deadly wound* then, will be, as I conceive, the fall of BABYLON; And then the fourth Beast shall seem to be destroyed. But a *seventh King* shall arise out of the *bottomless pit*; and before him, that is, in his presence, shall the Beast with two horns, work signs and wonders, — making fire to come down from heaven in the sight of men; thereby deceiving them that dwell on the earth (x).

And hence we may solve that apparent paradox in St. John, where he says, the beast that was, and is not, and yet is (y). — Before the fall of BABYLON it will be, at the fall of BABYLON it will be, wounded as it were unto death, and then it will not be; — that is, it shall have lost his power; — but a *seventh head* shall arise out of the *bottomless pit*, and then it will be indeed! In this state he shall be judged, and with him the false prophet that shall work miracles before him (z). — And these, as I take it, will be those very miracles, which Christ hath said,

(x) Rev. xiii. 12—14. (y) Rev. xvii. 8. (z) Rev. xix. 20. shall.

shall be wrought, whereby, *if it was possible, the elect themselves shall be deceived (a).*—And we shall presently see too, that they are those *lying wonders* which have been prophesied of by *St. Paul (b).*

From this single circumstance we may be fully assured, that *St. John* has not described *Papal Rome*, by the *false prophet*, or the *beast with two horns.*—ROME indeed has had her *pretensions* to miracles; and makes some *pretensions* still.—But what foolish mockeries, what vain *pretensions* are they!—None but errant fools can credit them! Nor are they calculated for the wise, and the wary!

Yet let us allow them in all the excess she herself can wish;—let us give them all the credit which she herself can demand;—can she possibly presume to think, that the *lying wonders* which she hath hitherto pretended to work, have been sufficient to deceive, if it was possible, the very elect!—It cannot be pretended!—And as to what she *may* do, in any time to come,—though I will not be answerable

(a) St. Matt. xxiv. 24. St. Mark, xiii. 22.

(b) 2 Thess. ii. 9, 10.

for all her follies, yet I think I may venture to say, that her power is upon the decline; and that she will rather aim at keeping what she now possesses, than hazard the loss of every thing, by attempting to grasp at more!

We have no reason then to look for those signs and wonders from *that quarter*. And as little reason therefore have we to believe, that the beast which *St. John* saw, *having seven heads and ten horns, and upon his heads the name of blasphemy*, (which beast, as we have seen, is *the fourth beast in Daniel*;)—as little reason, I say, have we to believe, that by *that beast* the *Roman Empire* was designed.—Both must stand or fall together.—But to return.

When the time of *BABYLON* is come, *the Jews* shall be released from *their captivity*.—The beast shall receive a deadly wound; but the deadly wound shall be healed; and then shall **THE BEAST**, with **ANTICHRIST**, make war with the saints and prevail.—*The Jews*, upon their release from *BABYLON*, shall sing songs of triumph, according to that of *Isaiah*: in that day shall they say, *praise the Lord, call upon his name, declare his doings*

among the people, make mention that his name is exalted. Sing unto the Lord; for he hath done marvellous things; this is known in all the earth (c).

AND These hymns are evidently taken from the 18th, the 98th, and the 105th psalms; — which I therefore consider as prophecies of the future deliverance of the Jews from BABYLON. — But their joy will be short-lived; — the beast that ascendeth out of the bottomless pit, and ANTICHRIST, shall make war against them, and shall prevail over them for forty and two months.

These events, (viz.) the fall of BABYLON, that is, the deadly wound of the beast; — its cure; — and the consequent destruction, have been clearly foretold by *Isaiah*. — We shall presently prove that the destruction of THAT BABYLON of which *Isaiah* prophesied, in his 21st and 24th chapters, is still future. — But, though God will give Israel rest from his sorrow, and from his fear, and from the hard bondage wherein he was made to serve (d), — yet the prophet presently guards them against presumption; for he foretells a

(d) *Isaiah* xii. 4, 5.

(e) *Isaiah* xiv. 3.

future

future time of trouble.—Rejoice not, says he, thou, whole Palestina, because the rod of him that smote thee is broken: for out of THE SERPENT'S root shall come forth A COCKATRICE, and his fruit shall be A FIERY FLYING SERPENT. And the first-born of the poor shall feed, (or be fed) and the needy shall lie down in safety. And I will kill thy root with famine, and he shall slay thy remnant. Howl, O gate, cry, O city, thou, whole Palestina, art dissolved: for there shall come from the north a smoke; and none shall be alone in his appointed times (e).

—But the trouble shall be but short. For, what shall one then answer the messengers of the nation? that the Lord hath founded Zion, and the poor of his people shall trust in it (f).

St. John informs us, that when the seventh head, or king, shall come, he must (says our translation,) continue a short space (g).—But there is nothing in the sacred original which answers to the word space, or time; and whenever χρόνος (time) is understood, πῶς, or some other preposition, or an adverb of time, is, I think, constantly used with ὁλίγον. I ra-

(e) Isaiah xiv. 29—31. (f) Isaiah xiv. 32. (g) Rev. xvii. 10.

ther think then that βασιλέα is here understood, as it is certain βασιλεὺς is, three times in this very verse.—And if so, St. *John*, in this passage, evidently alluded to the prophecy of *Daniel*, concerning THE LITTLE HORN.—And then the words, ὀλίγον αὐτὸν δεῖ μέναι, should be translated thus: and when he shall come, *he must wait for that little king, or horn (b.)*

The next verse, as it stands in our translation, is truly difficult. *The beast* is every where represented in *the Revelation*, as having *only seven heads*. And yet, in this verse, an *eighth head* is introduced.—And why then could not the beast have been represented as having *eight heads*, instead of *seven*!—Why should the *eighth head*, if indeed the beast had *eight heads*, be so carefully concealed in the representation which St. *John* saw, and be introduced at last,

(b) In other places of this book, where St. *John* uses this expression, *a little time*, the original words are, ἔτι χρόνον μικρόν; *Rev.* vi. 11. And, ὀλίγον καιρὸς ἔχει. *Rev.* xiii. 12. See also *Rev.* xx. 3.—I will freely own that, in the first of these instances, χρόνος might have been elliptical;—it is so in the Gospel of St. *John* xiv. 19. But then, ἔτι, as necessarily determines that χρόνος is understood, as πρὸς could have done.—Whereas, in the present case, βασιλέα may as well be understood as χρόνος.

in

in the explanation of that representation, and in direct contradiction to it!——If the Angel had said, the *seven beads* are *eight kings*, and, according to this interpretation he might have said so, we should have thought the representation an imperfect one,——and might with some decency, have demanded,——how can these things be!——Neither is it easy to conceive, how this *eighth bead* should be *of the seven*:——that is, proceed from *all* of them.

But, if our interpretation of the preceeding text be allowed of, the difficulty will immediately vanish,——*Irenæus* supposes, and, I think, very justly, that because THE LITTLE HORN in Daniel, that is, ANTICHRIST, shall *destroy three* of the *ten horns*, he may be called *the eighth* (i).

The learned Doctor *Grabe*, indeed, seems not to be pleased with this remark, because *Daniel* (chap. vii. 24) says only, that *the three horns* shall be *subdued* by *the little horn*: that is, as he interprets it, *they shall become his vassals* (k).

(i) *Irenæ. adv. Hæres. Lib. v. cap. 26. p. 440.* (k) Vide *Grab. Not. in locum.*

—But that truly great man neglected to observe, that, in another place, (chap. vii. 8.) *Daniel* says expressly, that *three* of the *ten horns* shall (*יִשָּׁרְפוּ*) be rooted up; that is, be utterly destroyed. And the *Chaldee* word here used by *Daniel*, (viz.) *יִשָּׁרַף* has the very same meaning. — So that, when *three* of the *ten horns*, are utterly destroyed, as *Daniel* says, they shall be, **THE LITTLE HORN**, who came up after the *ten horns*, and so was at his first appearance, **THE ELEVENTH**, may very well be reckoned **THE EIGHTH**, after **THREE** of the **TEN** are destroyed.

I am persuaded then, that he who, in this verse, is called *יִשָּׁרַף*, is the very same horn, who, in the preceding verse, was termed *יִשָּׁרַף*. — I will only observe farther, that *אֲחֵרֵי* has a great variety of significations, and that *אֲחֵרֵי* frequently signifies *after*. — I will therefore submit the following translation of the 10th and 11th verses, to the consideration of the learned.

And they are five kings: five of them are fallen, and one is, the other is not yet come: And
when

when he shall come, he must wait for that little one.

Nevertheless, the beast that was, and is not, (See verse 8th.) he also who is the eighth, even he shall be after the seven, and shall go into perdition.

The meaning, I think, is this: **BABYLON** shall be destroyed. The seventh head shall afterwards arise; and after him, but before he shall go into perdition, **ANTICHRIST** shall arise, and go into perdition likewise.

And this, I am persuaded, is that which was prophesied of by St. Paul, in his second Epistle to the *Thessalonians*. — That prophecy has been much obscured by our English translation.

—But before we proceed to consider it, we may observe, that, admitting the *Roman Empire* was divided into exactly ten parts, about the middle of the fifth century, (which yet never can be proved,) still we should want to know which of the Popes, or, if we are not admitted to confine ourselves to one Pope, then we demand, — who were those Popes who plucked up by the roots three of those ten kingdoms into

into which the *Roman Empire*, as is pretended, was divided (1).

If *Gregory* quarrelled with *Leo Isaurus*, the Emperor of *Constantinople*, surnamed the *Inogebater*, excommunicated him, and persuaded his subjects in *Italy* to revolt from their allegiance;—still I cannot see how *this horn* can be said to have been plucked up by the roots.

If the *Lombards* were driven out of *Italy*, and the *Exarchate of Ravenna* was settled on the *See of Rome*, as the patrimony of *St. Peter*;—this was not done by the power, but it was done by the policy, the intrigues, and persuasion of the *Roman Pontiff*.

If the *Franks* themselves were after their conquests subject to the spiritual power of *Rome*, and some of their kings were roughly

(1) The reader may see an account of these ten kingdoms in *Mr. Mede*, p. 661. But what then became of the *Marcomans*, the *Sarmatians*, the *Dacians*, the *Quadians*, the *Armoricans*, the *Rugians*, the *Cemandrians*, the *Perfians*;—with many others who might be mentioned?—The misfortune is, that *St. John's ten kings* were to have one mind. But these ten kings were for ever fighting with, and destroying one another.—And when was it that they burnt the whore with fire?—Or can they ever do it!

treated

treated by *some popes*; — still, surely, it cannot be pretended, that *they plucked up the Franks by the roots*! — For, besides that they are *still in being*, however some of their princes meanly submitted to *Rome*, others of them held the Pope in vast contempt; — particularly *Philip*, surnamed *the Fair*. For when *Boniface the eighth* required him to submit so far, as to acknowledge him to be the lord of his tenure, he answered him disdainfully, and, I think, with great propriety, saying, *he is known to your grand simplicity*, &c. (m)

Besides, from the first of these translations to the last of them, was a long series of time; — between *three and four hundred years*! — And yet, when we read the history of *the little horn*, we can hardly think that it will cost upwards of *three hundred years*, to pluck up three of the ten horns by the roots! — But we may now take our leave of *this business*, and apply ourselves, with greater pleasure and profit, to *St. Paul*.

We have complained above, that the famous prophecy, delivered by *St. Paul*, in his second

(m) This was about the year of our Lord 1295.

Epistle to the *Thessalonians*, has been greatly obscured by a wrong translation. — Let us now endeavour to justify the charge.

We may observe then, in the first place, that a verb necessary to the sense, is never *elliptical*, in any good writer, but when it may be easily, and with great certainty, supplied. —

Now our translators, prepossessed, I suppose, with a notion, which they had imbibed from some antient writers, such as *Tertullian*, *Irenæus*, *Cyril of Jerusalem*, and some others, that the appearance of ANTICHRIST was hindered by THE ROMAN EMPIRE; — and following, perhaps, the old Latin translation which they met with in *Tertullian*; — they supposed there was here an *ellipsis*, and that the *elliptical* word was *κατέχευε*; which they translated, *will let*.

But that interpretation which requires no such *ellipsis*, is certainly preferable. Το *κατέχευε* is used in the sixth verse, as an adjective of the neuter gender; and such adjectives are frequently and elegantly put for substantives. Το *κατέχευε* then is put for τὸν κατέχοντα, and that is used for a substantive, and signifies the *detainer*.

or one that detaineth; like as ὁ πειράζων is the tempter (n), and ὁ κρατῶν is the fower (o).

If it should be asked here,—who is this detainer?—I answer, the king of BABYLON. And for this I appeal to *Jeremiah*. For thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go (p).

The next verse stands, in our printed copies, thus: Το γὰρ μυστήριον ἦν ἐπὶ ταῖς τῆς ἀνομίας, μόνον, ο κατέχων αὐτοὺς ἕως αὖ μέν γε γένηται. (q).

Here, I think, are two capital errors.—I suspect then, in the first place, that the verse is not rightly pointed.—And I suspect, in the second place, that the transcribers, not knowing what to make of ἀπίως, or, according to the Attic and Ionic dialect, ἀπίως, divided it into two words αὐτοὺς ἕως.—I would therefore humbly propose the following corrections.—Instead of the comma after ἀνομίας, I would place an interrogation point after μόνον,

(n) St. Matt. iv. 3. (o) St. Matt. xiii. 3. τὸ κρατῶν, and κρατῶν, may also signify an oppressor. In this sense the word is used by Herodotus, (Lib. v. cap. 91.) τοὺς τὸ Ἀττικὸν κρατοῦμεν δι' ὑπὸ τυραννίδος. While the Attic nation was oppressed by tyranny. (p) Jerem. l. 33. (q) 2 Thess. ii. 7.

And

And instead of ἀπὸ ἔως, I would read ἀπείκως.

The text will then stand thus.

Τὸ γὰρ μυστήριον ἡδὴ ἐκτελέσται τῆς ἀνομίας τοῦ
 νοῦ; ὁ κατέχων ἀπείκως ἐκ μέρους γένηται. & τότε &c.

And I would translate the 6th and 7th verses
 in this manner:

*And now ye know the detainer, that he may be
 revealed (or discovered) in his season.*

*Is then the singular mystery of iniquity already
 acted? the detainer shall be perfectly destroyed:
 and then shall **THAT WICKED ONE** be re-
 vealed, &c.*

Sure I am, that this construction is so far
 from weakening the argument of the great
 Apostle, that it adds irresistible force to it, and
 forms a conclusion that cannot be opposed.

The main point which the great apostle
 had in view, was, to convince the Thessalonians
 that the day of Christ was not at hand.

*Let no man, says he, deceive you by any means.
 For that day shall not come except their come a
 falling away first, and that man of sin be revealed,
 the son of perdition: who opposeth and exalteth
 himself above all that is called God, or that is
 worshipped: so that he as God sitteth in the tem-*

ple

ple of God, shewing himself that he is God! remember ye not that when I was yet with you I told you these things.

Were they then to be convinced of their error, —could they be induced to believe that the day of Christ was then at a great distance, by being told that the mystery of iniquity, which was immediately to precede that day, was even then working!—Such an assertion would produce, and very justly too, a contrary persuasion. If the mystery of iniquity was even then working, it was reasonable to expect that Christ would soon appear.——But it is hardly decent to represent *St. Paul* as reasoning in such a manner.——Take it the other way,—admit of the construction which I have given above, and all is strong and clear.

St. Paul had explained to them the mystery of iniquity, while he was yet with them.——He therefore very justly demands of them,——Is that mystery of iniquity, already acted?——He appeals with great confidence to their own observation:—they could not even pretend, that the mystery of iniquity, which he had explained, had been at that time acted:—it has not

not even yet been acted : therefore, if they believed *St. Paul*, they could not believe that *the day of Christ was at hand*.

We see then how exactly *St. Paul*, in this prophecy, agrees with the prophet *Daniel*, and *St. John*. Only some circumstances are added by some one of the prophets, which are omitted by the others ; and so they mutually explain and enlighten one another.

The little horn in Daniel spake great words against the most high (r.)—*The man of sin, in St. Paul, opposeth and exalteth himself above all that is called God, or that is worshipped (s.)*—

Daniel saw a fiery stream, which issued and came forth from the almighty (t.)—And *St. Paul* tells us, that *the Lord shall consume the man of sin with the spirit of his mouth, and shall destroy him with the brightness of his coming (u.)*.

St. Paul informs us farther, that the coming of the man of sin, shall be after the working of *Satan*, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish (v.)—And does not

(r.) *Dan.* vii. 11, and 25, (s.) 2 *Thess.* ii. 4, (t.) *Dan.* vii. 10,

(u.) 2 *Thess.* ii. 8, (v.) 2 *Thess.* ii. 9, 10,

St. John tell us, that his beast with two horns, shall deceive them that dwell on the earth, by means of those miracles which he had power to do, making fire to come down from heaven on the earth, in the sight of men, and giving life unto the image of the beast, that the image of the beast should speak (w.) and so on and so forth.

As to the image, which is here spoken of, the worship that is to be paid to it, appears to be *real worship*, and therefore the image will be I suppose a *real image*. — It will be placed in the temple of God in Jerusalem. — It will be **THAT ABOMINATION OF DESOLATION** which is spoken of by our blessed Saviour (x.) and, before him, by the prophet Daniel (y.) **AN ABOMINATION**, in the language of the *Old Testament*, is **AN IDOL**. And **AN ABOMINATION OF DESOLATION**, is **AN IDOL** that causeth desolation or trouble.

THIS IMAGE, or IDOL, will be the cause of that tribulation which was foretold by

(w.) Rev. xiii. 13.—15. (x.) St. Math. xxiv. 15, St. Mark, xiii. 14. (y.) Dan. xi. 31.

our Saviour (z.)—And herein I am supported by Irenæus (a.)—We had a type of it, as I am persuaded, in the reign of Nebuchadnezzar. For he made an image of gold, whose height was threescore cubits, and the breadth of it six cubits: he set it up in the plain of Dura, in the province of Babylon; and commanded all people, nations, and languages, to fall down and worship it; and that, upon pain of being cast alive into a burning fiery furnace!—Blasphemously saying, who is that God that shall deliver you out of my hands!

Three men, however, refused to worship it; and were, according to the king's decree, thrown alive into the furnace.—Upon this occasion the son of God appeared; and the King saw him walking in the midst of the fire, and preserving his servants from harm (b.)

In like manner here, after the image had been set up, and all were commanded to worship it, we presently see the Lamb standing upon mount Zion, and with him an hundred and forty

(z.) St. Math. xxiv. (a.) St. Mark, xiii. 19. (a.) Iren.

Oper. Lib. v. Cap. 25, & 29. (b.) Dan. iii.

and four thousand, having his Father's name written in their foreheads (c).—These are they which were not defiled with WOMEN; for they are VIRGINS (d).—That is, they never were IDOLATERS.

It is farther remarkable, that the beast which St. John saw coming up out of the earth, had not only power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed;—but he also causeth all both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name (e).

Something of this kind happened to the Jews, long ago, in the reign of Ptolemy Philopator, King of Egypt. The Jews, by the favour of Alexander the Great, enjoyed great privileges at Alexandria. But the wicked and merciless Ptolemy degraded them from this right, and ordered them to be enrolled

(c) Rev. xiv. 1. (d) Rev. xiv. 4. (e) Rev. xiii. 15, 17.

among the common people: That, at the time of their enrollment, they should be branded with the mark of an *ivy leaf*, the badge of his God *Bacchus*; and that they should be branded too with an *hot iron*.—That they who refused to submit to this, should be made slaves, and that, if they continued obstinate, they should be put to death (*f*).

As to the number of the beast's name, I shall not trouble my readers with an account of the various conjectures that have been made concerning it.—I shall only lay before them the conjecture of *Irenæus*; and leave it to their consideration.

He observes then, that, for the wickedness of men, the old world was drowned with water; and that *Noah* was then 600 years old.—He observes farther, that all the apostacy, all the injustice and iniquity, all the false prophesying and deceit, that has been practised in the world, shall be re-acted in the last days; and that therefore the world shall be then burnt with fire.—He supposes farther that the persecution which *Nebuchadnezzar*

(*f*) *Maccabees. Lib. 3. Cap. 2.*

threatned,

threatned, when he set up his golden image, was a type of that tribulation which shall happen at the end of the world, according to our Saviour's prophecy, and shall then rage when men shall be commanded to worship the image of the beast.

Now the height of Nebuchadnezzar's image was 60 cubits, and the breadth of it was 6 cubits. — Add then the age of Noah when the flood happened, to the height and the breadth of Nebuchadnezzar's image, (which was a type of the image which is to be set up in the last days) and we shall have the number 666 (g).

We may now then proceed, and attend to the angel whom St. John saw flying in the midst of Heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation and kindred, and tongue and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come: and worship him that made heaven and earth, and the sea and the fountains of waters (b). — This is

(g.) Iren. adv. Hæres. Lib. 5. Cap. 30. (b) Rev. xiv. 6, 7.

exactly agreeable to what our Saviour says:—
*And this gospel of the kingdom shall be preached in
 all the world for a witness unto all nations; and
 then, says he, shall the end come (i).* And to
 this we may add that prophecy of Daniel,
*many shall run to and fro, and knowledge shall be
 increased (k).* And then *shall the earth be filled
 with the knowledge of the glory of the Lord, as
 the waters cover the sea (l).*

Presently after this will be the fall of BA-
 BYLON.—For *there followed another angel, say-
 ing, BABYLON IS FALLEN, IS FALLEN!
 THAT GREAT CITY, because she made all
 nations drink of the wine (not of the wrath, as
 in our translation, but) of the poison of her for-
 nication (m).*—We shall presently enquire
 somewhat farther concerning BABYLON.—
 We have supposed that HER FALL is *that
 deadly wound* which the beast received.—
 But the deadly wound shall be healed!—
*An image shall be made to the beast which had
 the wound by a sword and did live (n)! And*

(i) St. Matt. xxiv. 14. (k) Dan. xii. 4. (l) Habak ii. 14.

(m) Rev. xiv. 8. See the excellent Mr. Blackwall, *Sac. C. q. 3*
 vol. ii. p. 187, 189. (n) Rev. xiii. 14.

the world shall be commanded to receive a mark, and to worship it. Its worshippers shall be destroyed. But, so gracious is our God! The world shall be warned of its danger.—For a *third angel* followed the former ones, *saying, with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture, into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels and of the lamb, (o) &c.*—And this seems to be that which is prophesied of in the last verse of *Isaiah*.

*Here then is the patience of the saints (p)!—*For great is the trouble of the righteous, but the Lord shall deliver them out of all. There shall be great tribulation; but they who trust in God shall not be confounded! If they suffer in the flesh, they shall hereafter be rewarded in the spirit;—they shall be saved in the day of the Lord Jesus!

(o) Rev. xiv. 9—11.

(p) Rev. xiv. 12.

Hitherto are those words of our Saviour to be finally referred:—*He that saveth his life shall lose it; but he that loseth his life for my sake shall find it* (q).—He that worshippeth the image may save his life; but he that *so* saveth his life shall certainly lose his soul!

The wicked may triumph over those saints whom they shall then be permitted to slay: They, fools, may count their lives madness, and their end to be without honour;—but how are they numbered among the children of God; and their lot is among the saints! Their troubles may be grievous, and their enemies may rejoice; *none of them considering that the righteous are taken away from the evil to come* (r)!—*Blessed therefore are they that die from henceforth! Yea, saith the spirit, that they may rest from their labours, and their works do follow them* (s).

Nor shall they wait long for their reward. For now *the harvest of the earth is ripe; and the earth is reaped* (t).

(q.) St. Mat. x. 39 and 16. 25. St. Mark viii. 35. St. Luke ix. 24. (r.) Isaiah lvii. 1. (s) Rev. xiv. 13. (t) Rev. xiv. 14—20.

And this seems to be that destruction, which was prophesied of by *Ezekiel*, against GOG of the land of MAGOG, which we have considered as above.—And now we may go on to consider the mystery of the seven vials.

And I saw, says St. John, another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God. And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints (u)!

Here, I apprehend, is a description of THE MILLENNIUM. And he must have an untuned soul, who is not charmed and enraptured with the sound of that noble song!—

(u.) Rev. xv. 1—3.

410 DISSERTATIONS ON

How then can we but *so* live, as to be admitted to bear our parts in that heavenly and divine concert!

The *sea*, we know, is an emblem of *people*. — *glass* is an emblem of *purity*; — and, whereas the *sea of glass* was mingled with fire; this shews us, that *through much tribulation we must enter into the kingdom of God (v)!*

The seven last plagues have a striking similitude to the wonders that were wrought in *Ægypt*, when *Pbaraoh* the king of *Ægypt* refused to let the people go: and so *those* may have been typical of *these*.

The first of these vials was poured upon the earth; and there fell a noisome and grievous sore (which answers to the boils and blains in *Ægypt*) upon the men which had the mark of the beast, and upon them which worshipped his image (w). — And from this very circumstance we are sure, that the *first vial* will not be poured out till the end of all things is at hand; and that therefore they will all be poured out in a short time.

(v) Acts xiv. 22.

(w) Rev. xvi. 2.

The second angel poured his vial upon the sea upon the multitude of nations) and every soul, upon whom it fell, died (x).

The third angel poured his vial upon the rivers and fountains of waters; and they became blood (y).—Thus the waters of Ægypt were turned into blood, that they might not drink of the rivers (z).—And here, I think, that vengeance is poured out which the saints and martyrs prayed for under the fifth seal. For here the angel of the waters said, thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And another voice out of the altar said, even so, Lord God Almighty, true and righteous are thy judgments (a)!

The fourth angel poured his vial upon the sun, and power was given him to scorch men with fire (b).—This will be a grievous plague! but, Pharaoh like, they remained obstinate; they blasphemed the name of that God who

(x) Rev. xvi. 3. (y) Rev. xvi. 4. (z) Psalm lxxviii, 44.

(a) Rev. xvi. 5—7. (b) Rev. xvi. 8.

hath power over these plagues; and they repented not to give him glory!

The fifth angel therefore poured out his vial upon the seat of the beast!—And now like as Ægypt was, this kingdom is full of darkness!—It was a darkness too that produced great pain! for they gnawed their tongues for pain, and blasphemed the God of Heaven, because of their pains, and their sores;—and yet they repented not of their deeds (c)!

The sixth angel poured his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared (d).—That is, that the remnant of the Jews, who shall return to their land, may meet with no impediment. For now will the Lord set his hand the second time, to recover the remnant of his people that shall be left from Assyria, &c. and it shall be unto them like as it was to Israel in the day that he came up out of the land of Ægypt (e).

And now will Satan, filled with malice, exercise the utmost of his power!—Now

(c) Rev. xvi. 10, 11.
11—16.

(d) Rev. xvi. 12.

(e) Isaiah xi,

will he exhibit that amazing scene of wonders, which shall deceive, if that was possible, even the elect.

For during this vial, *St. John saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.*——

These are the spirits of devils, working miracles.

By *those lying wonders* some of the Jews will be deceived. For now will they expect the coming of their *Messiah*; and Antichrist shall pretend that *he is the very Christ (f).*——

And many shall be deceived (g). According to that of our Saviour: *I am come in my Father's name, and ye receive me not: If another shall come in his own name, him ye will receive (h).*

——And thus is this passage understood by *Irenæus (i).*

But, whatever effect these *lying wonders* may have upon the *Jews*, certain it is, that, by means of them, **ANTICHRIST** shall deceive

(f) *Vide Iren. adv. Hæres. Lib. 5. Cap. 24 and 28. Cyrill Hieros. Catech. 15. p. 211*

Mark xiii. 6.

(g) St. John v. 43.

(i) *Iren.*

adv. Hæres. Lib. 5. Cap. 25.

the nations, and gather them to the battle of that great day of God Almighty (k).

We have an account of this battle, as I think, in the 19th chapter of this book.—There we see the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army (l.)——Strange infatuation!——Intolerable insolence!——Amazing degree of impiety!——But he that sitteth in Heaven shall laugh them to scorn; the Lord shall have them in derision!——Then shall he speak unto them in his wrath; and vex them in his sore displeasure!——He shall rule them with a rod of iron; and break them in pieces like a potter's vessel (m)!

The beast shall be taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both shall be cast alive into a lake of fire burning with brimstone (n)!

(k) Rev. xvi. 14.
5 and 9.

(l) Rev. xix. 19.

(n.) Rev. xix. 20.

(m) Psalm ii. 4.

That this will be at the end of the world, is certain; for when *Daniel* saw the body of the beast given to the burning flame, he saw the son of man coming in the clouds of heaven; and the books were opened (o)! — And with him *St. Paul* agrees, as we have seen above.

But is it not equally clear that when the sixth vial shall be poured out, the end of all things will be at hand? — Our Saviour there says, *behold I come as a thief!* and we very well know, that when he so comes, he will come to judgment. — And, therefore, just before that day will the kings of the earth be gathered to the battle of that great day of GOD ALMIGHTY (p)!

It would be well if our *Arians* and *Socinians* would carefully consider and compare these Prophecies. — *These shall make war with THE LAMB, and THE LAMB shall overcome them: for HE is LORD OF LORDS, and KING OF KINGS (q).* — And though, in another prophecy, it is said, that his name is called, THE WORD OF GOD, KING OF

(o) *Dan.* vii.

(p) *Rev.* xvi. 14.

(q) *Rev.* xvii. 14.

KINGS,

KINGS, AND LORD of LORDS;—yet, in the same prophecy it is said, that *he had a name written which no man knew but himself* (r).

—This name must needs be the incommunicable of God; for, in a parallel place, he is expressly called **GOD ALMIGHTY** (s)!—Is this **HE** whom ye dare to blaspheme?—O! consider this ye that forget God; lest he pluck you away and there be none to deliver you!

The place where this army shall be gathered together, is called, in the *Hebrew tongue*, **ARMAGEDDON**; which, being interpreted, is *the accursed army* (t).

And now, the seventh angel poured out his vial into the air; and there came a great voice out of the Temple of Heaven, from the throne, saying, —It is done (u)! And thus when the seventh trumpet shall sound, the mystery of God shall be finished (v). —But we must now take a journey to **BABYLON**.

We have already seen the judgment of the great whore; but we saw not the place where the

(r) Rev. xix. 12—16: (s) Rev. xvi. 14. (t) Rev. xvi.

16. *Vid. Pasor. I. ex. Nov. Test. Ed. Amstel. 1640. et Ed. Lond.*

1644. (u) Rev. xvi. 17. (v) Rev. xviii. 7.

dwelleth.—Let us apply for information to the prophets.

St. John, then, has represented *his Babylon* as boasting herself, and saying in her heart, *I sit as a queen, and am no widow, and shall see no sorrow!*—Just in the same manner does *Isaiab* upbraid *his Babylon* for boasting and saying, *I shall be a lady for ever! I shall not sit as a widow! neither shall I know the loss of children (w)!*

St. John describes *his Babylon* as exceedingly rich, and sitting upon many waters (x).—And does not *Jeremiah* address *his Babylon* in exactly the same manner, when he says, *O thou that dwellest upon many waters, abundant in treasures, thine end is come (y)!*

St. John says of *his Babylon*, that *she shall be burnt with fire (z).*—And does not *Isaiab* say the same of *his Babylon*?—Behold they shall be as stubble; the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be a coal to warm at,

(w) *Isaiab* xlvii. 7, 8.

(x) *Rev.* xviii. 7 and xvii. 1

(y) *Jerem.* li. 13.

(z) *Rev.* xvii. 16 and xvii. 8.

nor fire to sit before it (a).—Jeremiab says the same (chap. 51, 30, 32, 58)

St. John describes the woman which represented his Babyion, as having in her hand a golden cup, of which the kings of the earth were made to drink (b).—Jeremiab says the very same thing of his Babylon.—Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunk of her wine: therefore the nations are mad (c).

Concerning St. John's Babylon it was commanded, saying, Reward her as she rewarded you, and double unto her double according to her works: in the cup that she hath filled, fill to her double (d).

Jeremiab says of his Babylon,—It is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her (e).

St. John says, Rejoice over her thou heaven; and ye holy apostles and prophets, for God hath avenged you on her (f).—And Jeremiab

(a) Isaiah xlvii, 14. (b) Rev. xvii. 2 and 4. (c) Jeremiab li. 7. (d) Rev. xviii. 6. (e) Jeremiab i. 15 and li. 6. (f) Rev. xviii. 20.

says, *Then the heaven and all that is therein, shall sing for Babylon* (g).

St. John says, his Babylon shall be destroyed suddenly (h); the prophets *Isaiab* and *Jeremiah* have prophesied the same of their *Babylon* (i).

These circumstances are very many, and very striking; and, taken all together, do strongly prove that **THE BABYLON**, against which the prophets *Isaiab*, *Jeremiah*, and *St. John* denounced vengeance, is one and the same city!

And yet we have to observe farther, that the vengeance which God will take on *Babylon* will be great and dreadful, terrible, and without example. — Every one that is found shall be thrust through! — Their children also shall be dashed in pieces before their eyes! Their houses shall be spoiled; and their wives ravished! Their enemies bows shall also dash the young men to pieces; and they shall have no pity on the fruit of the womb; their eye shall not spare children! —

(g) Jerem. li. 48.

(h) Rev. xviii. 8, 10, 17, 19.

(i) *Isaiab* xlviii. 11. Jerem. li. 8.

It shall be as when God overthrew Sodom and Gomorrah (k)!

Apply now this, with much more that might be mentioned, to the ancient Babylon, to the Babylon that was taken by Cyrus, and I may defy all the world to prove the completion of the prophecy from authentic history.

The only two original historians who have given us an account of the taking of Babylon by Cyrus, are *Herodotus* and *Xenophon*. And, according to their accounts, no city was ever taken with less noise, confusion, and bloodshed, than Babylon was.

The *Euphrates* being suddenly so drained by Cyrus, that the water reached only to about the middle of the thigh, his army, under the conduct of *Gobryas* and *Gadatas*, entered the city: These two commanders meeting, according to agreement, at the King's Palace, attacked and slew the guards, who were without. This made some noise, and they within the palace opening the gates to see the occasion of the confusion without, Cyrus's soldiers

(k) *Isaiah* xlii. 15—19.

rushed

rushed in, and killed the King upon the spot, and those who were with him. Cyrus then gave orders to scour the city; but commanded those, who could speak the *Syrian language*, to give notice, that all should keep within their houses. As soon as it was light, the commanders of the castles, hearing that their King was slain, immediately surrendered: and proclamation being made throughout the city, that they who would bring in their arms should be spared, no farther confusion followed (l).

And how then can what *Jeremiah* says, be applied to *this event*? — They are cruel, says he, and will shew no mercy (m). — And *Herodotus* expressly tells us, that *Cyrus* left the walls of *Babylon* untouched (n). And it deserves to be considered, that though in *St. Jerome's* time, the city of *Babylon* was without inhabitants, its walls were then standing, and served for the purpose of inclosing wild beasts, which were kept there for hunting (o).

The truth is, there was nothing in the desolation of *ancient Barylon*, but what might be

(l) *Xenoph. Cyr. p. 407—410. Herod. Lib. 1. Cap. 191.*

(m) *Jerem. l. 42.* (n) *Herod. Lib. 3. Cap. 59.* (o) *Jerom. in Isaiah xiii. ad finem.*

reasonably expected in the ordinary course of things.

It was taken by *Cyrus*, and left by him unhurt. It revolted in the reign of *Darius Hystaspes*; but was taken by the stratagem of *Zopyrus*, and its walls were then reduced to the height of 50 cubits. — Some time after, its temples, and among the rest, the temple of *Belus*, was destroyed by *Xerxes*. — However, the city itself continued in such grandeur, and was so great in the time of *Alexander*, that he determined, while he was there, to make it the capital of his kingdom; and did actually employ ten thousand men, for two months, in clearing away the rubbish of the temple of *Belus*.

We may well imagine that he made a considerable progress in this work. But that prince was too restless and too ambitious, had too many projects of conquest and dominion in his head to waste his time in building! he therefore left the work unfinished; and in this condition it continued till the reign of *Seleucus Nicator*.

About

About the year before Christ 293, he built *Seleucia*; a very large and famous city on the *Tigris*, on the west side of the river, over against the place where *Bagdad* now stands; and about forty miles from *Babylon*.—This city, while it was the seat of the *Parthian* kings, was called *Babylon*.

As the navigation to *Babylon* had become very inconvenient, from the time that *Cyrus* had drained the *Euphrates*, and as the city of *Seleucia* was very convenient for that purpose, was declared the *metropolis* of all the provinces beyond the *Euphrates*, and was honoured with the residence of *Seleucius* himself whenever he came into those parts (p);—it is no wonder that *Babylon* should be deserted; and a deserted city will naturally fall into desolation.—It seems then to be pretty plain, that the *ancient Babylon* was not that *Babylon* against which these prophecies of *Isaiah* and *Jeremiah* were directed.—For what was there in all this that should cause every one that went past *Babylon* to be astonished, and to hiss at all her plagues (q)?

(p) See *Prid. Connect.* vol. 1. p. 567, &c. (q) *Jerem.* l. 13.

And yet we have to observe farther from *Jeremiab*, that when *Babylon* shall be taken, one post shall run to meet another, to shew the King of *Babylon* that his city was taken at one end,—that the passages were stopped,—that they had burned the reeds with fire, and that his men of war were affrighted (r).—But this was not the case when *Babylon* was taken; nothing was then burnt, neither had any messenger told the King of *Babylon* that the *Persians* were within the city. He and his guards, were surpris'd in his palace; and the gates were opened, not to receive a messenger, but to enquire into a noise and tumult of which they knew not the cause.

And *Herodotus* (*Lib. 1. Cap. 191.*) informs us farther that when the city was taken in the middle, they at the extreme parts knew nothing of the matter.

St. John says, *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues (s).*—The very same exhortation we meet with in *Jeremiab*. My

(r) *Jerem. li. 31.*(s) *Rev. xviii. 4.*

people, says he, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord (†).—But had the Jews left Babylon, when Babylon was taken?—Certainly no!—For they were afterwards released by Cyrus.—

To this we may add the following remark, which alone is sufficient, I think, to demonstrate that the prophecy is not yet accomplished.—When the Jews shall have been delivered from Babylon, it is foretold by Isaiah (Chap. xiv. 2.) that they shall lead them captives whose captives they were, and they shall rule over their oppressors.—And when, I pray, was this?—Certainly never! And therefore the accomplishment of this prophecy is future.—

The reader may compare the 2d Chap. of Zechariah with this prophecy; and with Ezekiel xxxviii. 11.—One circumstance more, and I have done,

When the prophecy against Babylon was ended by St. John, a mighty angel we are told, by way of confirming the things which St.

(†) Jerem. i. 45.

John had seen and heard, took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city BABYLON be thrown down, and shall be found no more at all (u).

In like manner when *Jeremiah* had finished his prophecy against BABYLON, he commanded *Seraiah* to bind a stone to it, and to cast it into the midst of Euphrates; and to say, Thus shall BABYLON sink, and not rise from the evil that I will bring upon her: And they shall be weary. (v).—I take this to be a very striking circumstance. And, upon the whole, I cannot but conclude, that the Babylon which was taken by *Cyrus*, is not that Babylon which was prophesied against by *Isaiab* and *Jeremiah*; and then, I presume, it will scarce be pretended, that their Babylon differs from the Babylon of *St. John*. But *Isaiab* and *Jeremiah* do both affirm, that their Babylon is a city in CHALDEA (w):—So therefore must be THE GREAT BABYLON of *St. John*.—We have no right then to fix our eyes on

(u) Rev. xviii. 21.
and they shall be weary,
Chap. xiii. and xlvii.

(v) Jerem. li. 61—64. The words,
are not in the Septuagint.

(w) *Isaiab*:

ROME;

ROME: We must go to CHALDEA if we would see BABYLON; and in like words have *Isaiab* and *St. John* prophesied against her, *Babylon is fallen, is fallen* (x)!

We have seen then, that *before* the fall of *Babylon*, the *Jews* shall be delivered from their captivity. Both these events, I am persuaded, are foretold in the 110th Psalm.

This Psalm is a very famous one; and without doubt, concerns the blessed *Jesus*. It speaks of him as *the preserver of all things*: It proclaims his offices:—his *priesthood* in particular: It describes his sufferings, and *the glory that should follow*.

The principal difficulties are, I think, in the 3d verse. There the *Hebrew* and the *Septuagint* differ very much: And it is hardly possible to make any tolerable sense of the *Hebrew*. And therefore I think it the wisest way to let that text alone, 'till the *Hebrew* copies have been collated; and the text restored.

That the *Jews* wilfully corrupted their bibles in some places, cannot be denied. It is

(x) *Isaiab* xxi. 9. *Rev.* xiv. 8,

charged upon them by *Justin Martyr*, in his dialogue with *Trypho*; and several instances are given (y).—Now the *Jews* vainly attempted to apply this prophecy to *Hezekiah* (z). But if the original *Hebrew* spake of the eternal generation of him who is here represented as sitting on the right hand of God, as I think, with several of the ancients (a), the *Septuagint* version does; no wonder that they corrupted the original in this place.

In all other places the *Hebrew* and the *Septuagint*, agree very well together. Only *קָבַץ* being an equivocal word, and sometimes signifies *to fill*, and at other times, *to gather together* (b);—the seventy, not understanding, perhaps, the full import of the passage, translated it by *πληρωσε*; which also has several significations.

Dr. Sharpe has rightly observed from *Neh. ix. 37.* and *Ezek. i. 11, 23.* that *גוֹלִים* signifies *living bodies*. But it is certainly true,

(y) *Justin. Mart. Dial. cum Trypho.* p. 297—299. (z) *Ibid.* p. 250, et in multis aliis locis.

(a) *Tertul. adv. Marcion.* Lib. 5. Cap. 9. *Idem adv. Prax.* Cap. 11. *Justin. Mart. Dial. cum Trypho.* p. 286. *Cyrl. Hieros. Catech.* xi. p. 137. *Jerom. in locum.* (b) See *Jerem. li. 11.* and *Leigh's Crit. Sac. in Verbo*

on the other hand, that it sometimes signifies *carcasses, or dead bodies* (c).—Those words then, translated by *the seventy*, πληῖσται νεκρῶν, should be translated, *shall gather together the dead bodies*.—And if we would know what that means, the prophecy is best explained, I think, by the vision which *Ezekiel* saw, concerning the dry bones (d).

It immediately follows, in the Hebrew, *he shall wound* (pierce through) מַכֶּה, THE HEAD over many countries, says our translation; but I here prefer the *Septuagint*, which has ἐπὶ γῆς πολλῶν, *over the countries of many*. מַכֶּה, it is certain, signifies a king or prince, as well as a head; and so may be that very WOMAN who, as *St. John* informs us, *shall reign over the kings of the earth* (e).

As to the last verse, I am clearly of opinion, with the learned *Dr. Sbarpe*, that drinking of the torrent means the same with drinking of the cup of affliction.—And if any authorities should be demanded, besides *Isaiab*, 52 and 53, and that passage in *St. Paul's Epistle to the Phi-*

(c) Nahum. iii. 3. 1. Sam. xxxi. 12.

(d) Ezek. xxxvii.

(e) Rev. xvii. 18.

lipians :

lippians: — And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name that is above every name (f). — If, I say, any authority should be demanded, besides such evidently similar passages, we may add the authority of Justin Martyr. — Thus he speaks: — “And that he (Jesus) was to be first an humble man, and after that exalted, is evident from the end of this Psalm. For, it is written, he shall drink of the torrent in way: And also, therefore, shall he lift up his head (g).”

When the beast and the false prophet were taken, an angel came down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil and Satan, and bound him A THOUSAND YEARS. (b).

Then commences the MILLENNIUM; — The marriage supper of the Lamb; — Those thousand years of happiness, which are so celebrated by the ancients.

(f) Philip. ii. 8, 9.
Trypt. p. 251.

(g) Justin Martyr, Dial. cap.

(b) Rev. xx. 1, 2.

THESE THOUSAND YEARS are mentioned no less than *six several times*, in the compass of *six verses*. And no wonder then if the *Primitive Christians* understood them *literally*. — I may spare myself the trouble of producing their words; for every one, who is the least conversant with them, must know, and acknowledge, that they believed, that *Christ* would reign with his saints on earth A THOUSAND YEARS. — And this seems to have been the general opinion; 'till *Jerom*, by misrepresenting the ancient doctrine, brought it into disrepute. But now it seems to revive again, and is believed by many. — God make us partakers of it!

All that time the marriage of the Lamb will be solemnized; and blessed are they who shall be called! — The happiness *then* enjoyed will be *spiritual*, and not *carnal*. — *Abraham*, *Isaac*, and *Jacob*, — the holy Prophets and Apostles; — the noble company of martyrs; — with many others of the righteous, shall be raised from the dead, and be partakers of it! — And then all tears shall be wiped from their eyes!

eyes! — *This is the first Resurrection (i)!* — This is that Day of Judgment, which, as is more than obscurely hinted by St. Barnabas, will last a thousand years. — *When the Son of God shall come, and shall shorten the Time of that wicked one, and shall judge the wicked, and shall change the Sun, Moon and Stars, then shall he rest gloriously in the seventh day (k).*

Many of the Jews, deceived by ANTI-CHRIST, and induced, by his lying wonders, to follow him, shall be deprived of this prodigious blessing, according to that of our Saviour: — *There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets, in the kingdom of God; and you yourselves thrust out! And they shall come from the East, and from the West, and from the North, and from the South, and shall sit down in the kingdom of God (l).*

Do We then wish to be partakers of that blessedness! — We must alter our conduct then, I am sure! — We must worship God oftener in

(i) Rev. **xx.** 5, 6. (k) *Vide Barnaba Epist.* p. 46. Edit. Cottel. (l) St. Luke **xiii.** 28, 29.

his temple than we do now; we must observe his *Sabbaths* in another manner than we do now, thinking that we do him sufficient honour if we deign to worship him on *one part* of the sabbath and think of him no more!—We must reverence his sanctuary, must observe his ordinances!—must be constant partakers of the christian sacrifice!—For, we may be assured that they only, who keep God's commandments in this world, shall enjoy his presence in that which is to come;—And I do heartily beg of God, that, when we contemplate the devotion of the saints in THE MILLENNIUM, he will give us grace to follow their example, (as far as in this world is possible) that we, with them, may be partakers of his kingdom!—

When THE MILLENNIUM shall be ended, *Satan* shall be loosed from his confinement, deceive the nations, and gather them together to battle.—THESE are called GOG and MAGOG, and seem to be the residue of THAT GOG and MAGOG who shall escape the destruction prophesied of by *Ezekiel*; and who, by this time, may be greatly increased.

They

— They who shall go upon the breadth of the earth and compass the camp of the saints about; and the beloved city, shall be in number as the sand of the sea. — But fire shall come down from God out of Heaven, and devour them. (m).

This seems to be the general conflagration! For now the dead, small and great, stand before God! The books are opened; and another book is opened, which is the book of life! And the dead shall be judged out of those things which are written in the books, according to their works. And the sea shall give up the dead that are in it; and death and hell shall deliver up the dead that are in them; and they shall be judged, every man according to his works! And death and hell shall be cast into the lake of fire: this is the second death! And whosoever shall not be found written in the book of life, shall be cast into the lake of fire (n)! — Dreadful thought! — But

But O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver us not into the bitter pains of eternal death!

As to the New Jerusalem, it contains a description of the happiness which the righteous

(m) Rev. xx. 7—9.

(n) Rev. xx. 12—15.

shall

shall enjoy hereafter. It needs no other illustration than what may be drawn from a similar description in *Ezekiel* (p).

St. John was ordered not to seal the book (p): *And blessed is he who keepeth the sayings of the prophecy of this book (q)!* And this should mightily encourage us to aim at understanding it: And blessed is that servant whom his lord, when he cometh, shall find so doing!

We are strongly prohibited, under the penalty of the greatest curse, from adding any words to, or taking any words from the things that are written in this book (r): And this shews its great importance. *And behold, says our blessed Saviour, I come quickly! And the spirit and the Bride say, Come! And let him that beareth say, Come! And let him that is athirst, Come: And whosoever will, let him take of the water of life freely! — He that testifieth these things, saith, surely I come quickly (s)! —* To this St. John replies, with great eagerness and devotion; and with him may every Christian join heartily, and say, *Amen. Even so, come*

(p) Ezek. xlvii. 1, 2. (q) Rev. xxii. 10. (r) Rev. 22. 7.
(s) Rev. xxii. 18, 19. (t) Rev. xxii. 17 and 20.

Lord Jesus!—— And then he concludes with a general salutation.—— *The Grace of our Lord Jesus Christ be with you all. Amen!*

Thus have I, with no small pains and trouble, gone through this difficult, celebrated, and amazing book. That I may have made some mistakes, I can readily believe: but whatever they are, I am sure that I have not erred wilfully.——In the general, I am persuaded, I am right: And if I have any where discovered *any truth*, be God's the praise and glory.

I will only add two practical observations, deduced from the doctrine of THE MILLENNIUM, and then take my leave of my readers for the present.

They who admit of THE MILLENNIUM will readily believe, that *that* state of Christ's kingdom is chiefly prayed for, when we say, in the Lord's prayer, *thy kingdom come!*—— Now as we know that no wicked persons, shall be admitted into that kingdom, how can we pray for its coming, and not live in such a manner as they *must*, who shall be partakers of it?

St. Barnabas was of opinion, that the world would last *six thousand years*, and that the *seven thousandth* would be a *sabbath* (t). And this, I think, well explaineth that passage which we meet with in *St. Paul*;—*There remaineth therefore A REST* (αἰσχροπαύς) *to the people of God* (u).

If then our **SABBATH** is a type of **THAT REST**, how is it, that we can venture, either to prophane or neglect it?—God grant that we may see the things which belong to our peace before they be hid from our eyes!—Amen! Even so! Come, Lord Jesu, come quickly! The grace of our Lord Jesus Christ be with you all. Amen.

(t) Vide Barnab. Epist. Cap. 15. Edit. Cet. (u) Heb. 4. 9.

Δόξα μόνῳ τῷ Θεῷ.

F I N I S.



Page 23, line 14, dele the comma after *ibat*. P. 26, l. 5, after *of*, read *the*. P. 31, l. 18, for *withber*, read *whitber*. P. 33, l. 3, ditto. P. 41, l. 11, for *Zechaab*, read *Zechariab*. P. 50, l. 23, for *be*, read *be*. P. 63, l. 9, for *notions* read *nations*. P. 97, l. 20, for *ewsn*, read *even*. P. 105, l. 20, for *wñs*, read *γñs*. P. 105, l. 21, for *inḡuamay*, read *inḡuamay*. P. 105, l. 27, for *Nid*, read *Vid*. P. 186, l. 19, for *appellabant* *Judea*, read *appellabantur* *Juda*. P. 201, l. 20, after *taken*, dele *it*. P. 209, l. 18, for *were*, read *was*. P. 210, l. 10, for *other*, read *others*. P. 235, l. 23, after *utmost*, read *endeavours*. P. 279, l. 13, for *תין*, read *תין*. P. 282, l. 13, for *SHDPHERD*, read *SHEPHERD*. P. 300, l. 3, dele *of*. P. 301, l. 20, after *not*, read *only*. P. 303, l. 23, for *turned* read *burned*. P. 312, l. 20, for *expressibly*, read *expressly*. P. 319, l. 12, after *judgments*, dele the comma. P. 331, l. 14, after *saith*, dele the comma. P. 346, l. 13, for *powers*, read *power*. P. 349, l. 19, after *will*, dele *they*. P. 353, l. 28, for *μυρόν*, read *μυρόν*. P. 372, l. 25, for *τρίφτα*, read *τρίφτα*. P. 374, l. 3, for *to*, after *destroy*, read *and*. P. 383, l. 17, after *be*, dele the comma. P. 386, l. 13, for *errant*, read *arrant*. P. 395, l. 13, for *translations*, read *transactions*. P. 397, l. 26, for *καταχόμενος*, read *καταχόμενος*. P. 399, l. 6, for *Ghrift*, read *Chrif*. P. 400, l. 5, for *prophet*, read *prophets*. P. 392, l. 6, for *אתעקד* read *אתעקד*. P. 406, l. 2, for *af*, read *of*. P. 409, l. 4, dele *as*. P. 412, l. 7, for *knawed*, read *gnawed*. P. 416, l. 5, for *of God*, read *Name of God*. P. 433, l. 3, for *thinking*, read *and not think*.